OUR SUNDAY VISITOR

In Three Sections — Fort Wayne Diocesan Edition — News Section

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A Word About 'Putting Christ Back Into Christmas'

MOST REV. JOHN F. NOLL, D.D.

I am hearing from the several deaneries that the Diocesan Council of Catholic Women is very actively at work in their effort to bring before the public the true meaning of Christmas. But one thing probably may not be emphasized enough, and that is that the chief purpose of the campaign is to draw the attention *of non-Catholics*, not just Catholics, to the idea that Christmas is Christ's birthday and that, therefore, He should be honored first.

More important than to have a little crib in the home, which many of our people probably find it too expensive to purchase, would be to have a picture of the Infant in the manger or even outside the manger *pasted on the inside of the window* so that passersby would be reminded that the festival to be celebrated is intended to honor that Babe Who, later, became our Redeemer, and Who, before His return to Heaven, said that He would prepare a place for us.

It was the Catholic Church which designated the twenty-fifth of December as Christ's birthday; it was she who gave the festival a name, and you will note that the name designated that festival is made up of two words "Christ" and "Mass."

The Church permits her priests to offer Mass three times on Christmas and urges the people to attend three Masses, to bring home the idea that Christ was, according to the Nicene Creed *"born of the Father* before all ages"; that He was *born man in this world 1951 years ago;* that He is *born, through Holy Communion,* in the hearts of His professed followers.

In most non-Catholic churches Christmas is observed, chiefly for children, on the Sunday before, and it is observed as a holiday rather than a holyday. Attendance at divine services is voluntary, and most people think of the day as one on which relatives should exchange presents, and their children be made happy by being provided with toys, candies, nuts and all of them, of course, a big dinner. The Church has no objection to this worldly celebration of Christ's birthday *if it follows* after a truly religious and spiritual celebration—which is usually the case among Catholics.

Christmas greetings should carry spiritual rather than worldly thoughts; and if we are to promote the religious observance of Christmas among that vast number of our countrymen who do not attend divine services either on Christmas or any other day, we should, *by public signs, billboards and other means,* draw their attention to the real significance of Christmas Day.

All cannot have cribs, but every family can afford a nickel for a nice Christmas holy card to be pasted on the window to remind the many who pass their homes that in their homes Christmas belongs to Christ, and that other homes should follow their example.

Official

To Jesus Through Mary

Every Catholic loves the Immaculate Virgin, the Lily of Israel, our human nature's "solitary boast." Let all, therefore, show their love for Mary by receiving her divine Babe in Holy Communion on her feast, and let them pray to this Babe through her for a blessing on their homes, for protection and guidance for their children.

Renew Your Pledge

Today let everyone renew his pledge not to patronize any movies on the "B" and "C" list; not to read any magazines which contain lewd stories; or the so-called pocket-sized books. (See page one, section two for Pledge.)

It will be interesting for you to know that only one picture among more than 400 feature pictures produced in the United States last year was on the "C" list. There were others on this list, but they were by foreign producers who have no contact with the Legion of Decency.

"A" pictures, as in former years, have drawn the largest attendance and paid best at the box office.

Bishop's Appointments

December 9, Communion breakfast of the Notre Dame Club at the Indiana Hotel.

December 9, meeting of all Conferences of the St. Vincent de Paul Society of the Fort Wayne Deanery at St. Jude's Auditorium.

December 16, Investiture of Albert J. Dougherty, as a Knight of St. Gregory, at Our Lady of Hungary Church, South Bend, afternoon.

Clergy Appointments

The Rev. E. F. Eisenhardt, for many years pastor of St. Patrick's church, Chesterton, has been ordered by his physician to take a prolonged rest after a severe illness.

The Rev. Ralph Hoffman, of St. Dominic's, Bremen, will be acting pastor of Chesterton during the absence of Father Eisenhardt.

The Rev. William Voors, assistant at St. Matthew's, South Bend, is appointed pastor of St. Dominic's, Bremen.

The Rev. John Minnick, assistant at St. Peter's, Fort Wayne, is transferred to St. Matthew's, South Bend.

The Television Half Hour of the National Council of Catholic Men will appear on the CBS chain of stations on the Sundays of December at 11:00 o'clock, Central Standard Time.

The regular Catholic Hour program will be heard, in addition, at 2:00 p. m., Central Standard Time.

NCWC Chairman Declares

Tito's Letter To Pearson Reveals Persistence In Campaign Of Lies

In a letter to the American news commentator Drew Pearson, Marshal Tito of Yugoslavia has coupled the announcement of an early solution of the "Stepinac problem" with a restatement of thoroughly disproved charges that the Archbishop of Zagreb was "guilty" of "crimes against the people."

In his letter to Tito, Mr. Pearson asserts that the release of Archbishop Stepinac "through a voluntary move by you would be received with great acclaim by both Catholics and non-Catholics throughout the world and would result in a new era of friendly co-operation between Yugoslavia and the United States."

The real attitude of American Catholics—regardless of the assertions contained in Mr. Pearson's letter—is reflected in the following statement issued by Archbishop Francis P. Keough of Baltimore, Chairman of the Administrative Board, National Catholic Welfare Conference.

BY MOST REV. FRANCIS P. KEOUGH

Chairman of the Administrative Board, National Catholic Welfare Conference

Washington — The recent exchange of letters between Marshal Tito and the American commentator, Drew Pearson shows clearly that the Yugoslav communist dictator persists in his campaign of distortions, misrepresentations and plain falsehoods about Archbishop Aloisius Stepinac.

The pretense is still maintained that the imprisoned Archbishop of Zagreb was convicted of "crimes against the people" after a "fair" trial. But all the persistence and eloquence of Tito cannot veil what was plain more than five years ago and is equally plain today: Archbishop Stepinac is innocent. He is the victim of gross injustice. He has never asked for mercy. He suffers in silence.

Only one act can redeem the injustice done to him: His unconditional release from prison as a token to the world that he is an innocent man. This act Tito refuses to perform. His letter to Mr. Pearson makes it clear that he wishes to stand before the world as a merciful judge; all the while he ignores the most elementary claims of justice.

Tito agrees that "the past should be forgotten and that we should look forward to the future." But in the very same breath, Tito harps back to the false charges that Archbishop Stepinac "not only tolerated but encouraged and bestowed with blessings" the war-time Croat regime; that he "caused the forcible conversion of Orthodox people into the Catholic religion; and that religion is completely free" in Yugoslavia.

To the Tito charge that Archbishop Stepinac collaborated with the Croatian war-time Ustashi regime and the nazi and fascist occu-

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FORMULATE PLANS FOR NEW HIGH SCHOOL—Discussing plans for South Bend's proposed new Catholic high school is this committee appointed by Most Rev. John F. Noll, D.D., Bishop of Fort Wayne. The committee is headed by Rt. Rev. Msgr. John S. Sabo, dean of the South Bend Catholic deanery. Shown seated (left to right) are the Rev. Arnold J. Wibbert, Monsignor Sabo and Michael Gaul, architect; standing are the Rev. Joseph R. McAllister, C.S.C., the Rev. Sigmund A. Jankowski, the Rev. Curt A. Suelzer, Mishawaka, and John Voosen, architect.—South Bend Tribune photo.

Red Jail Not Bad—That's Where Decent People Are

Hong Kong —(NC)— When a Maryknoll Brother expelled from China after three months in prison arrived here, he was asked whether he had been ill-treated in jail.

"Not a bit," he answered. "All good people are in jail today and they were extremely kind to me. I hadn't received such respect for almost two years."

Holy Hour Announced For Gary On Dec. 16

Gary—The regular monthly Holy Hour in the Spiritual Crusade for Peace of the Gary Deanery Council of the National Council of Catholic Men, will be held at St. Emeric's Church, 15th Avenue, and Harrison Street Sunday December 16, at 2:45 p.m.

The committee on arrangements wishes to urge all men in the Gary deanery, and especially those men, who have pledged to say the Rosary every day, to come and adore Christ in the Blessed Sacrament at this, and succeeding Holy Hours.

Bigotry Creates Friends For The Catholic Church

Continued from page 1A

We wonder whether the followers of Blanshard believe, in other matters, in going to the enemy to learn about any cause.

We do know that no Catholic priest would ever dream of bringing, much less cooperate with others to bring, to this city a man who had written anti-Protestant books or who had gained a reputation for his anti-Protestantism.

The writer has specialized for more than forty-five years in friendly controversy; he understands the Protestant mind, and the attitude of other religions, as well as he does those of his own. One thing which he has learned during all these years, is that error is far more aggressive than truth; that it does not know how to adjust itself to the qualities by which St. Paul says charity is characterized. "It is patient, it is kind. . . .beareth all things. . . ."

Catholics have been in the city of Fort Wayne far beyond one hundred years, but no Catholic pastor ever used his pulpit personally, or turned it over to another, to assail other religions. Yet the Catholic Church is presumed to be "intolerant."

In the same parish Bulletin Blanshard's two books are advertised for sale, as well as another entitled "The Roman Catholic Church and Democracy."

But we read something very strange in the same Bulletin under the heading of worship.

"Worship is not dependent upon the existence of or belief in God. It is an attitude of mind or emotion directed towards the qualities themselves, and not towards the person in whom they reside."

Enough said. The bulk of non-Catholic Americans are still against the sowers of discord.

Farther Science Advances, Closer It Comes To God

Continued from page 1A

constitute the last frontier of truth." Together with science, philosophy and, above all, revelation are "instruments of truth which contemplate the substance of this Creator Whom science has met along its path, unveil His outlines and point out His features."

"Today, after so many centuries which were centuries of civilization because they were centuries of religion, the need is not so much to reveal God for the first time as it is rather to recognize Him as a Father, reverence Him as a Lawgiver and fear Him as a Judge . . ." the Pope said.

"This persuasion, taking its remote inspiration from science, is crowned by faith, which being even more deeply rooted in the consciousness of the people, will truly be able to assure basic progress for the march of civilization."

In welcoming the scientists, the Pontiff told them that in unveiling the secrets of nature and showing the way to use nature's forces they "preach at the same time in the language of figures, formulae and discoveries the unspeakable harmony of the work of an all-wise God."

The Pope confined himself in his discourse to discussing two of the five "modes of being" put forward by St. Thomas Aquinas as a speedy and safe road to lead the mind to God: (1) the mutability (capacity of being changed) of things and (2) "the teleogical order which stands out in every corner of the cosmos."

Both "modes" have been "in a marvelous degree, fathomed, verified and deepened beyond all expectation" by modern science, the Pope said. He called the contribution made by science "to the philosophical arguments" hinging on these facts "most notable."

The Pope then went into an examination of the existence of change in the macrocosm (the great universe) and microcosm ("the little world"), saying that science "by means of exact and detailed research into microcosm and macrocosm has considerably deepened and broadened the empirical foundation on which this argument (of change) rests, and from which it concludes to the existence of an 'ens a se,' immutable by His very nature."

The Pontiff also noted that just as science has been able to contribute to this point it has also been able to follow the course and direction of cosmic developments so that "it has pointed to their beginning in time some five billion years ago."

"Thus, with that concreteness which is characteristic of physical proofs, it has confirmed the contingency of the universe and also the well-founded deduction as to the epoch when the cosmos came forth from the hands of the Creator."

In the microcosm, the atom itself has now been proven to be subject to the same laws of change, the Pope said, although as late as 100 years ago, the atom was thought to be the ultimate thing in matter. It was this erroneous conception, he added, which gave rise to "the fantastic monistic philosophy whose sorry memory is linked up among others with the name of Ernst Haeckel," (German biologist, 1834-1919).

The breaking down of the atom, "which insofar as it contributes to the cause of peace, is certainly to be inscribed among the glories of our century," represents in the field of practical nuclear physics "no more than a preliminary step," the Pontiff continued. However, it already allows the conclusion that, in principle, atomic nuclei are subject to "laws of transformation" like ordinary chemical compositions.

"Therefore, the scientist of today, directing his gaze more deeply into the heart of nature than his predecessor of 100 years ago, knows well that inorganic matter is, so to speak, in its innermost being counter-signed with the stamp of mutability and that, consequently, its existence and subsistence demand a reality entirely different and one which is by its very nature invariable," the Pope said.

Whether we consider macrocosm or microcosm, the Pontiff went on, an evolutionary direction is discernible in these transformations and they lead to the conclusion that "the world is growing old." By the same token, he said, science has been able to arrive at a reasonable estimate of the time when the material cosmos began and came from the hands of the Creator.

Present-day science, in addition to looking toward the material end of the universe, has been able to make reasonable estimates regarding its age and has some notion of its characteristics at the beginning, the Holy Father said. From calculations based on the observations of spiral nebulae, "especially as carried out by Edwin W. Hubble of Mount Wilson observatory" in California, it follows that the cosmic processes had their beginning from one to ten billion years ago.

Other methods, which estimate the age of the universe at five to ten billion years, include calculating the solid crust of earth, the age of meteorites and the stability of systems of double stars and starry masses, the Pope explained, continuing:

"Although these figures may seem astounding, nevertheless even to the simplest faithful they bring no new or different concept from the one they have learned in the opening works of the Book of Genesis: 'In the beginning, God created heaven and earth.'"

Theories concerning the relative state and quality of primitive matter vary widely, the Pope stated. Nevertheless scientists agree in holding "that not only the mass but also the density, pressure and temperature of matter must have reached enormous proportions," he said.

"In fact, it would seem that present-day science, with one sweeping step back across millions of centuries, has succeeded in bearing witness to that primordial 'fiat lux' (let there be light) uttered at a moment when, along with matter, there burst forth from nothing a sea of light and radiation, while particles of chemical elements split and formed into millions of galaxies."

Receives U. S. Gift

Frankfurt, Germany —(NC)— The Association of German Catholic Charities has received another gift of American raw cotton valued at approximately $65,000 on behalf of War Relief Services—National Catholic Welfare Conference.

YOUTH DISCUSS YULETIDE CAMPAIGN—"Put Christ Back into Christmas!" was the theme of the Hi-Angle radio program aired Saturday morning, November 25 over station WOWO-FM in Fort Wayne. The broadcast was arranged in cooperation with the current drive of the Diocesan Council of Catholic Women and at the special request of the Decatur and Huntington units. Pictured above with Father Conroy, moderator of the weekly Hi-Angle youth program are (left to right): Anne Smith, Ken Schwaller and Mary Ann Ulman, all of Decatur Catholic high school; Patti Buzzard, and Sally Dinnen of Huntington Catholic high school; Bob Carlin, WOWO announcer; Bob Scheiber, Huntington Catholic; Jack Spaeth and Peg Mattes, Central Catholic, Fort Wayne.

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Missioner Vacationing But Wants To Get Back

South Bend—Missionary priest, the Rev. Joseph F. Voorde, C.S.C., who came home for a 30-day vacation and an 11-month preaching and campaign tour for funds for the Bengal missions, is "homesick" to return to his base in the orient.

"If I had to stay home, I'd be very disappointed," said Father Voorde. "I am anxious to start the next 14 years of what I consider very rewarding work." He is spending his vacation in the home of his parents, Mr. and Mrs. David Voorde, 1022 E. Dayton St., and says Mass just across the street at St. Matthew's church.

Ordained in 1933 after graduating from the University of Notre Dame in 1929, Father Voorde said that Pakistan, formerly East Bengal, has made many great advances since it gained its semi-independence from Great Britain in 1947.

"Pakistan has a much more favorable balance of trade than India, since it started with nothing, no government or anything, and that's all the more remarkable.

"Religious difficulties between Moslems and Hindus have lessened, because after the partition of India into separate states of India and Pakistan the Moslems gravitated to Pakistan while many Hindus moved to India."

He reported that a "pan-Moslem" movement is gaining ground in all Moslem-dominated countries. "It is a big thing all over the far east and the middle east," he said.

The power of communism in Pakistan was discredited by Father Voorde. The Moslems, he said, are aware that communism opposes all religion.

Father Voorde said he found little anti-American sentiment in East Bengal. But, he added, "everybody thinks all Americans are rich."

When Father Voorde describes the life of an American missionary in the archdiocese of Dacca, East Bengal, Pakistan, it's hard to see how even a native could associate wealth with Americans.

Besides working at St. Michael's hospital in Mymensingh, Pakistan, Father Voorde spent weeks walking the mud-covered paths from one missionary station to the next. Walking is a necessity in the rainy season. And that season lasts six months.

By walking or going on bicycle tours, the missionary often cares for the spiritual needs of Christians in 30 scattered villages. This is what he calls "very rewarding."

The worth of these missions, Father Voorde said, is always increasing because the missions bring to natives a true picture of American objectives.

Rev. Joseph F. Voorde, C.S.C.

Tito's Letter Shows Persistence In Lie Campaign

Continued from page 1A

piers of his country, the Archbishop himself gave the most effective answer. In his final address before the "court" in Zagreb that sentenced him to 16 years' imprisonment, he said: "You accuse me as an enemy of the state and the people's authority. Today, I acknowledge your authority. But who was my authority then? I repeat again: you were my authority from May 8, 1945, and not before that. Where in the world is it possible to obey two authorities: yours in the woods and theirs in Zagreb? Should I have submitted to the authority of the illegal, or, as you say, exiled government in London, or that in Cairo, or yours in the woods, or theirs in Zagreb? Is it at all possible to serve two masters? That cannot be, according to Catholic morals, the law of the nations and common sense. We could not ignore the authority here, even if it were Ustasha . . ."

Was Archbishop Stepinac a "collaborator" with the nazis when, in 1942, he drew their ire with the following trenchant words: "All nations and all races have their origin from God. Every nation and every race on the face of the earth today has a right to live and to be treated as equals in a manner befitting human dignity. Everyone, without exception, whether they be gypsies or Negroes from Africa or white Europeans, whether they be detested Jews or haughty Aryans, everybody possesses the same right to say: Our Father Who art in Heaven. And that is why the Catholic Church has always condemned, as she condemns today, every injustice, and every violence committed in the name of class or race or nationality. It is not permitted to exterminate gypsies and Jews because they are considered to be of an inferior race."

Because of this and scores of similar statements which incurred the wrath of Pavelic and Hitler, the Holy See was petitioned three times by the nazis and the Ustashi to remove the Archbishop from his See. It is ironic that the present dictator of Yugoslavia shares Hitler's view about Archbishop Stepinac.

To the charge of Tito that Archbishop Stepinac caused the "forcible conversion" of Orthodox people to the Catholic faith, there is abundant documentation testifying to the Archbishop's protest to the Croatian war-time regime that "only those could be received into the Church who, without having been subjected to force of any kind, might be converted of their own free will, after having become convinced in their own mind that the Catholic Church is the only true Church."

It is a matter of record that instructions from Rome condemned forced conversions and cautioned against the use of schismatic churches or furnishings unless they had been formerly the property of the Catholic Church.

Further evidence of Archbishop Stepinac's unequivocal opposition to forcible conversion of any person or group is furnished by the fact that on July 16, 1941, he sent his delegate, Canon Loncar, to the Croatian minister of justice protesting against any use of violence in bringing about conversions.

The claim of Tito that religious freedom exists in Yugoslavia today, hardly squares with the evidence at hand. Is religion free in a country where every Catholic charity has been suppressed, where the Catholic Press has been practically wiped out, where soldiers are not permitted to go to church?

Is religion free in a country where hundreds of priests are languishing in underground prisons; where thousands of Sisters have been expelled from their convents, then arrested and cynically classified as "vagrants" with no visible means of "support" and sentenced to forced labor on the roads and in the mines?

Does "freedom of religion" exist in a land where men who profess their religious convictions are broken on the rack of psychological torture?

No amount of propaganda by Tito or his minions can alter the fact that there is persecution of the Church in Yugoslavia—a persecution that remains bitter, widespread and murderous regardless of attempts by Tito's apologists to explain it away. So long as this situation obtains the words of Archbishop Stepinac throw a clarifying light on the real situation in Yugoslavia:

"I do not want to leave the prison until every Bishop, every priest, every layman who is now suffering in prison for his faith, is also released."

DEPARTS FOR SPAIN—Rita Elizabeth Meehan (left) is welcomed aboard a Trans-World Airlines plane by Hostess Virginia Scott at Baer Field, Fort Wayne, on the first leg of her journey to Madrid, Spain, and a post as stenographer in the U. S. Embassy there. Daughter of Mr. and Mrs. C. P. Meehan, 2624 Maumee Avenue, Miss Meehan is a graduate of Central Catholic high school and former student at Nazareth College, Kalamazoo, and the University of Michigan. Under contract to the U. S. State Department, she will spend two years at the Madrid post.—Fort Wayne News-Sentinel photo.

Japanese Educator Accepts Invitation To Law Institute

Dr. Suzuki Among Five Prominent International Speakers At Notre Dame

Notre Dame — Dr. Daisetz T. Suzuki, noted Japanese educator and currently a member of the faculty at Claremont College, Claremont, Calif., has accepted an invitation to speak at the fifth anniversary convocation of the Natural Law Institute to be held December 14 and 15 in the College of Law at the University of Notre Dame.

Dr. D. Suzuki

Dr. Suzuki is the fifth and final speaker to be announced for the Notre Dame Institute, which is expected to attract legal experts from all parts of the United States to hear discussions of the Natural Law philosophy in the non-Christian tradition.

Previously announced speakers include Dr. Solomon B. Freehof, of Pittsburgh, Pa., nationally-prominent Jewish rabbi; Dr. Hu Shih, former Chinese Ambassador to the United States; Dr. Khalifa Abdul Hakim, Director of the Institute of Islamic Culture in Lahore, Pakistan; and Dr. M. S. Sundaram, Educational Liaison Officer and Cultural Attache at the Embassy of India, Washington, D.C.

Dr. Suzuki, a native of Japan, currently is serving as Visiting Professor of Japanese Culture in the Graduate School of Claremont College. He also is Professor Emeritus at Otani University in Kyoto, Japan. In 1949 he was a member of the faculty at the University of Hawaii, where he held the rank of Visiting Professor of Buddhist Philosophy. Dr. Suzuki holds the Cultural Medal of his native land, and is a member of the Japan Academy.

Communists Unable To Break Spirit Of Church In China, Says Palmer

Fort Wayne—"Communists never fight against capitalism as they do against the Church," Gretta Palmer, war correspondent for the Reader's Digest, declared at the first Catholic Evidence lecture last Sunday night at the CCHS Auditorium.

Because the Reds have been unable to break the spirit of the Catholic Church in China, Miss Palmer said, the Communists are now trying to organize an "Independent Progressive Catholic Church" as they formed a state Orthodox Church in Russia.

The importance of the Red war against religion, she observed, can be noted from the fact that "only one per cent of the Chinese are Catholics and the Catholics outnumber the Protestants six to one in China."

Miss Palmer said she talked to a high-ranking prelate when he arrived in Hong-Kong, which is now swelled with refugees, after his expulsion from Red China. He told her that the Legion of Mary is now largely responsible for keeping the faith alive in China.

She also pointed out that the boundary between Red China and the free world is a spiritual one and the Communist recognize this.

"An increase in conversions and fervor are the result of the Communist persecution," Miss Palmer said, "and this religious persecution is not of recent origin."

She told how the Communists first took over part of China in 1925 and in 1927 they staged anti-religious processions in Hankow and murdered priests. The Red's march to Yenan took place in the '30's, she said.

Missionaries released from Red imprisonment and torture reported atrocities during the '20's and '30's, she commented, but only Red champions like Edgar Snow and Agnes Smedley, with their tales of "agrarian reformers" were listened to in the United States.

"We have a very bad record in the Orient," Miss Palmer said in referring to our political and trade relations with China, "except for the missionaries."

In closing, she urged: "I beg of you to take Communism very, very seriously. I have seen the future in Red China and we must work to prevent its ever coming here."

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Editorially Speaking

The Parents Are Partly To Blame

Intercollegiate sports are in a sorry state.

During 1951, a great many incidents have been brought out into the open which makes a person doubt the value of the entire intercollegiate athletic system. The taking of bribes and fixing of basketball games coupled with the cry against the recruiting methods and overemphasis in football have led to action in the criminal courts, untold investigations and a great deal of hot air.

Who should get the blame?

Should it be the college and university presidents who have permitted this shameful situation to grow without any move on their parts to halt it? Yes, partly.

Should it be the coaches and athletic directors who, obsessed with the "win at all costs" motive, have stooped to the level of altering grades in order to make an athlete's educational path that much easier? Yes, partly.

Should it be the athletes who have approached competitive sports with an outward lack of moral standards? Yes, partly.

But what about the parents? They seem to be forgotten in this setup.

The greatest majority of college athletes have first acquired a taste for competitive sports in high school. Very rare is the youth who joins a collegiate team without the previous and valuable experience of high school athletics.

Consequently, it is easy to see the importance of the influence of the parent in all athletics. A high school student, taking advantage of the benefits of high school sports, comes home constantly to share his athletic experiences. His athletic activities are frequently the topic of family conversations. His performances on the gridiron, basketball floor and baseball diamond are usually watched by at least one member of the family. If they are not, a grave injustice is being done to the youth.

For, somewhere along the line, the basketball bribe-taker missed just that. He missed good, clean, honest encouragement. He was never told that he was trying his best and that he was being a good sport. He was never informed of the fact that he was strengthening his mind and character as well as his body. He was never made to realize that there is nothing wrong with the "win for dear old Alma Mater" notion. And most of all, he was never told the ringing words of St. Paul: "Whatever you are about, in word and action alike, invoke always the name of the Lord Jesus Christ, offering your thanks to God the Father through him."

Parents, take an interest in your high school's athletics. Encourage the team, the coach, the school officials and particularly, your son's sports activities. Attend the games and, whether in victory or defeat, show your appreciation. Also, show a little regard for the coach as an important part of your local educational setup.

It would be very interesting to see how many times a coach is included in the regular Parent-Teacher meetings. He is a vital part of the educational system and all parents should know him.

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Coming Events

Reid's Pharmacy, 815 W. Chicago Ave. in East Chicago is the scene of a bake sale being held Saturday, December 8 at 9:30 a.m. Sponsor is the Twin City Circle, 59, Daughters of Isabella.

A Casserole Supper will be the feature of the St. Antoinette court, W.C.O.F. Christmas Party at St. Mary's Society rooms in Fort Wayne December 11 at 6:30 p.m.

The Card Club of branch 1173, Ladies Catholic Benevolent Association will have their annual Christmas dinner and gift exchange December 11 at 6:30 p.m. at the Colonial Inn, Fort Wayne.

The rural district of the Hammond deanery, N.C.C.W. will hold a district meeting at St. John parish, St. John December 12. Benediction at 1:30 with business session following.

The annual Christmas dinner of the Rosary Society of Precious Blood church, Fort Wayne, will be held in the school, Monday evening, December 10, at 6:30 p.m.

The Cathedral Rosary Society will have its annual Christmas party in the Cathedral school gym, Fort Wayne, on Sunday afternoon, December 9.

Requiescant

HERMAN J. MULDOON

Fort Wayne — Herman J. Muldoon, 57, president and general manager of the Bonnie Doon Ice Cream Company and former Fort Wayne resident, died last Saturday at St. Joseph's Hospital Mishawaka.

He was a native of Fort Wayne and founded his first ice cream business here with his late brother, Andrew. He was a resident of Mishawaka and a past vice-president and director of the National Association of Retail Ice Cream Manufacturers. He moved to Mishawaka 22 years ago.

He was a member of St. Joseph's church at Mishawaka where funeral services were held Tuesday morning. Surviving are the widow, three sons and three daughters.

CPL. GEORGE HINES

Fort Wayne — Funeral services were held Monday morning at the Cathedral of the Immaculate Conception for Cpl. George H. Hines, who was killed in action in Korea last August. The body of the Fort Wayne soldier was returned here on Saturday.

Born in Fort Wayne and graduated from South Side high school in 1946, Corporal Hines entered the service a little more than a year ago. He was sent to Korea in April. Surviving are the widow, his parents, three sisters and two brothers.

John L. Becker, 76, St. Andrew, Fort Wayne.

William C. Laner, 79, St. Peter, Fort Wayne.

Mrs. Louise N. Bischoff, 83, Precious Blood, Fort Wayne.

Louis Glenn Norton, infant son of Mr. and Mrs. Harold Norton, Precious Blood, Fort Wayne.

Mrs. Margaret Cook, St. Mary, Fort Wayne.

Michael J. Lordier, 76, Queen of Angels, Fort Wayne.

School Board's Switch In Hours Ends Catholic Classes In Public Schools

Mentor, O. —(NC)— By switching hours the local school board has forced Catholics to suspend after school hours religion classes in Mentor public schools.

By a vote of 3 to 2, the school board restricted the use of school buildings for religious instruction to "after 6 p.m." Since pupils are spread over a wide area and Mentor has no public transportation system, the ruling made the holding of classes impossible.

The result was that St. Mary's parish, which has no school and which had sponsored religion classes for Catholics attending the public schools, abandoned plans to resume the classes this term.

The school board's president, Dr. R. M. Fagan, said the reason for the board's action was that Protestant children "felt left out" because no classes were held for them. Protestants last year failed to take advantage of a school board invitation that they also hold religion classes in the schools after school hours.

Convention Announced

Cincinnati — (NC) — The 15th national convention of the Catholic Students' Mission Crusade will be held at the University of Notre Dame August 21 to 24, 1952, it was announced by Msgr. Edward A. Freking, national secretary. General manager of convention affairs will be the Rev. Henry J. Klocker, S.T.D., assistant national secretary of the Crusade.

FISHER 'TIL ONE

This fellow Fisher is really great! That's the kind of comment folks throughout WOWO-land are making about Bill's Monday-through-Saturday evening show. There is plenty of good music, news, and recorded interviews with interesting people-about-town. For entertainment to suit your late evening mood, dial 1190 at 11:15.

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OUR SUNDAY VISITOR

In Three Sections — Fort Wayne Diocesan Edition — Religious Section

Vol. XL — HUNTINGTON, INDIANA, DECEMBER 9, 1951 — No. 32

Church's Stand Against Communism Wins Backing Of All Lovers Of True Freedom

So Says Minister Who As Refugee Saw Her Work At First Hand

OUR readers will be gratified to find this excellent tribute to the Catholic Church from a German refugee, who is presently Professor of Theology at Chicago Lutheran Theological Seminary. His name is Arthur Voobus, D.D., and this excerpt appears in a work which has just come off the press entitled "Communism's Challenge to Christianity":

"In the face of such scandalous confusion it cannot be concealed what has consoled and encouraged innumerable homeless Christians, unhappy men and women, who know how sweet were the precious gifts of liberty, humanity, and justice, and how horrible is the fate of the nations under the yoke of Communism.

"This numberless host has been deeply depressed by the words of Protestant spokesmen who do not know what they are talking about. Many refugees, and I as an evangelical minister among them, have found spiritual support and comfort in the thought that amid the almost general chaos there is one church which has recognized a monster for what it is, and has not, at the sickbed of suffering mankind, permitted such irresponsible utterances as those of Lieb, Barth, Johnson, Melish, and many others.

"An objective study which considers the facts and realities cannot conceal that the honor of making articulate its responsibility for mankind in this perilous hour, and the distinction of having had the courage to raise its voice against the enemy, belongs to the Roman Catholic Church.

"Of course there is a fact which cannot be evaluated adequately now. But a little later the free world, Protestant theologians included, will learn how important has been its witness and mission. Its vision and clairvoyance have won the appreciation of many strongly convinced evangelical Christians. Everyone who has seen with open eyes the things which are actually done by the Communists, feels deep gratitude for this Church's assumption of responsibility against injustice, terror and slavery, and for the protection of Christian values and of human rights.

Continued on page 3

Our Weekly Chat With You

Dear Readers...

WE hope that every one of you has read, in its entirety, the statement of the Bishops of the United States, released from their Washington meeting on Sunday, November 18, and published in full in *Our Sunday Visitor*. Editorial comments in the daily press have not only been very favorable, but some editors have pronounced it the greatest statement ever issued by any church body.

It deals with the "moral law," which is based on Nature's Law, and, therefore, is applicable to all people at all times. The Bishops made it very clear that there are not two standards of morality, one to be observed in private and the other in public; that the politician, business man, laboring man cannot each have a Code of his own, but that they are all subject to the one universal Code.

If God is the very author of our being, we must be absolutely dependent on Him as Creator. Then His law must be our rule of life. Since God Himself would not be God if His attitudes could change, the Ten Commandments are just as binding today as they were at the time they were first promulgated, no matter whether people observe them or not. Whether they do observe them or do not observe them, they are going to be judged according to them.

Our country is filled with literature which tries to leave the impression that morality changes with the times. The standards of morality cannot change if God cannot change. If God could change He would not be perfect and, therefore, would not be God at all. Only the sinner really wishes that God's laws would change with the times.

Continued on page 3

Christ Himself Gives The Right Answers

How To Discover His True Church

INQUIRER: You have made it quite clear, dear Lord, that You were personally the author of a universal spiritual Kingdom, and that there could not be more than one such Kingdom; that citizenship in that divine Kingdom is needful in order to win citizenship in Your glorious Kingdom in Heaven above. I can now readily comprehend that no human being could have had either the competency or the right to set up rival Kingdoms or Churches—all human creations—and to promise Thy salvation to his followers. Those who have not seen the incongruity of human organizations pretending to compete with a divine Church certainly have lacked the right concept of Your Church, or even the need of any church, believing that religion was a personal affair between the creature and his God, and that one organization having religious objectives was as good as any other, even Yours.

But may I ask whether, with the Bible in hand, it is possible to discover the Church which, structurally, coincides with Your own description of it?

CHRIST: The Bible supports, architecturally, no other kind of world-wide organization if it be read without prejudice. I have noted that the entire civilized eastern world, and all of Europe, west of Russia, understood the Church to exist structurally precisely as I have presented it—and the great opponent of heresy, St. Augustine, remarked "the whole world judges securely." That is only another way of saying "*All* Christians could not have been wrong for centuries."

I need hardly to remind you that I spent three years training 12 men to prepare them to go out into the world and carry My message to it; that is why I called them "Apostles," which means messengers. Their names were: Peter (Simon), Andrew, Matthew, Jude Thaddeus, James the Greater, Philip, Thomas, Simon Zelotes, John, Bartholomew, James the Lesser, Judas.

Continued on page 11

Bible Class Studies

Light: God's Greatest Gift In Natural Order

WHAT does Moses mean when he says that "the earth was void and empty?" (Gen. 1:2).

Speaking of creation, in the second verse of the first book of the Bible Moses observes that "the earth was void and empty." It was submerged in water. As you are aware, three-fourths of the earth's surface is composed of water and only one fourth of land. "The earth was void" because there was no life on it; it had no fertility; it was without beauty; and "darkness was upon the face of the deep." (Gen. 1:2). According to Job, who wrote under inspiration, "the waters were enveloped in a mist" (Job 38:8-9) "and the Spirit of God moved over the waters."

There is deep significance in these words. Just as at its birth the earth was submerged in waters over which the Holy Spirit brooded, so in the recreation of man, in his restoration to the supernatural, the Holy Spirit works the wonder: "Unless a man be **born again of water and the Holy Spirit**, he cannot enter into the kingdom of God." (John 3:5).

The Bible tells of the division of the waters from the land, thus creating the oceans and seas here below, and the emerging of continents and islands.

Wasn't light the first thing God created?

The Holy Spirit does not say that light was created, but declares: "The Lord said, 'Let there be light: and light was made.'" But light is probably the greatest natural blessing which God gave to the world and to the whole universe. Without it we could see no created object. It brings out the colors of everything which, without it, would either give the same color to everything or everything would be colorless. In extreme darkness—when the moon and the stars are not shining in the firmament, and when the clouds hang over the earth—one cannot see at all.

The light has many marvels for which we seldom thank Almighty God. In the first place, it travels at a rate of 186,000 miles a second so that the rays of the sun which give light to our earth reach it within eight minutes. If light travelled only at the rate of sound, it would require 14 years for the sun to send its light to the earth.

If light did not travel that fast, most of the fixed stars which we have long seen in the firmament would not yet be visible to us. The nearest fixed star is forty thousand million miles from us. The Lord is good enough to place them at such a great distance so that their heat might not injure us, while we enjoy their light, dimin-

Continued on page 4

Make It And Keep It

Legion Of Decency Pledge To Be Renewed Today

AT the direction of His Holiness Pope Pius XI and the Bishops of the United States, the pledge of the Legion of Decency is administered each year throughout the United States on the Sunday within the Octave of the Feast of the Immaculate Conception. Today, therefore, in all of the churches of the nation, the following pledge will be repeated:

In the name of the Father and of the Son and of the Holy Ghost. Amen.

I condemn indecent and immoral motion pictures, and those which glorify crime or criminals.

I promise to do all that I can to strengthen public opinion against the production of indecent and immoral films, and to unite with all who protest against them.

I acknowledge my obligation to form a right conscience about pictures that are dangerous to my moral life. As a member of the Legion of Decency, I pledge myself to remain away from them. I promise, further, to stay away altogether from places of amusement which show them as a matter of policy.

I also promise to apply the principles of this pledge to all my reading.

There is a continuing need for watchfulness and care on the part of parents who ought to direct the movie attendance of their children. This was made clear in the report of the Committee of Bishops directing the Legion of Decency, given at the Annual Meeting of Bishops in Washington last month. It was reported then that of a total of 365 feature length American pictures reviewed by the Legion of Decency during the last 11 months, 136, or 37%, were classified A-1, morally unobjectionable for general patronage.

One hundred sixty-two films, or 44%, were classified as suitable for adults — A-11.

Sixty-six, or 17% of the movies, were classified morally objectionable in part — B pictures.

Only one movie was condemned outrightly — a Class C picture. This represented only one-third of 1% of the total output of the recognized producers in Hollywood.

A grave threat to morals was reported by the Legion of Decency Committee, however, when it was pointed out that foreign film producers continue to flaunt the Code adopted by the United States Motion Picture Industry. Of 77 foreign films reviewed by the Legion of Decency, 19, or a full 25%, were found to be objectionable in part and 13, or 17%, were outrightly condemned.

The foreign film producers have declared that they will not use the facilities and guidance of the Production Code Administration in the distribution of their films in the United States.

Observing that several films with religious themes are planned by producers, the Bishops' Committee of the Legion of Decency expressed the hope that all stories dealing with Biblical and religious material would be treated with the dignity and good taste which such subjects require. The Committee warmly praised the splendid efforts in the past in the production of some religious films, but pointed out that a few did not measure up to the high standards demanded by the subject matter treated.

The Voice of the N.C.C.W.

Restore Christ To Christmas

MRS. OWEN E. DALY

Once again we are preparing for Christmas and the coming of Christ. As members of the Mystical Body of Christ we can join together in the joy of this Holy Season.

In planning for Christmas this year it would be fine if we would keep in mind just what Christmas really means.

Just as the year 1900 marked the start of commercializing Christmas, this year may be the beginning of a movement to give honor to the Christ Child, and to place Him in the foreground of the Christmas picture. The important thing is for every individual to make a resolution to sponsor this cause in her community, and then start working on it.

To give to the Christ Child His proper place at Christmas three things are necessary.

First, to prepare one's heart to welcome Him by freeing it from all ill will, selfish desires, pettiness, and by expressing love of God and neighbor.

Second, to practise charity toward those who are in need, not only at Christmas time, but all through the year. This means not merely giving aid to those who have little in the way of worldly goods, but to comfort those who are lonely, to visit the sick, to say the kind word and to do the kind deed.

Third, to work solely for the honor and love of the Christ Child, not from personal motives, but to bring us closer to His Crib.

This year when the world desires peace more than anything else, we should try to bring the Prince of Peace closer to the people by means of a religious observance of His birthday. For years, Americans have been growing steadily away from the true ideals of Christmas. They have glorified Santa to such an extent that the Babe of Bethlehem is obscured.

Let our gifts be not only material, welcome as those will be. Let us also beseech Our Lady and her Infant Son that hope may revive among those now hopeless, that faith in human kindness may awaken among those who have felt so much of human cruelty.

May the Infant Jesus bless all of us everywhere, and may His peace be in our hearts.

Gary Deanery

Mrs. Cleatus L. Gundy

The Gary Deanery will hold its deanery meeting on Tuesday, December 11, at Holy Rosary Church, 719 Clark Road, Gary.

Nettie Barman, will have charge of the program, "Christmas Customs in Different Countries."

Mrs. Anthony J. Scholter, from Milwaukee, Wis., will be the guest speaker. Mrs. Scholter is national vice-chairman of the committee on War Relief, N.C.C.W.

Last year she travelled Mrs. A. Scholter through eight European countries, visiting Germany with the Woman's Bureau Tour, Department of Labor.

The Gary Deanery extends a special invitation to all deaneries to attend this meeting.

The Gary Deanery held their regular board meeting November 29 at the Gary-Alerding Settlement House.

"Put Christ Back Into Christmas" project was conducted in the parochial schools and the prize winners were selected at this meeting.

Deanery activity chairmen gave the following reports:

The Youth chairman reported that several girl scout troops will visit the Lake County Home at Christmas to sing carols and distribute candy to the patients.

Legislation chairman urged members to continue writing letters to the senators to favor bill S-27 covering salicious literature. Sixteen students are enrolled in the citizenship classes being conducted at the Settlement House.

N.O.D.L. chairman of this committee has been checking newsstands and furnishing classified lists to the distributors and dealers. She urged the women to be alert to the type of literature for sale on neighborhood stands and the kind of pictures shown in the local theatres.

Spiritual activities chairman reported on current "Put Christ Back Into Christmas" project. All busses in the deanery will have posters and there will be spot announcements on Gary radio station WWCA regarding the project.

Fort Wayne Deanery

Mrs. Gerald W. Morsches

As we enter the Advent season and realize that Christmas Tide soon approaches, we seem to feel a more generous understanding of our fellowmen and a greater sympathy for those handicapped in one way or another. The spirit of giving fills the hearts and minds of men. Why not give a little thought to our disabled Veterans by sending—maybe a card or a little gift of money or cigarettes. Cards may be sent directly

"To a Patient"
Veterans Hospital
% N.C.C.S.

Donations of money or cigarettes may be forwarded to

Mrs. Bruce Ratts
N.C.C.S. Chairman
2506 Terrace Road.

Our Nativity posters are dotting Allen County area. The distribution has been wide and well received. There are still available some of the 42x84 outdoor posters. The price is $2.50 unmounted or $5.00 mounted on plywood. Anyone desiring any information about them should contact Mrs. Joseph Junk.

Holy Name Holy Hour

Fort Wayne—The monthly United Holy Name Societies Holy Hour will take place at 2:30 p.m. in St. Mary's Church, here, Sunday, December 9. The Very Rev. Msgr. J. Nicholas Allgeier is host pastor.

IN THE ANNUAL CHRISTMAS PARADE—In Huntington, Saturday, December 1, the float shown in the above picture was sponsored by the National Council of Catholic Women in connection with the campaign to "Put Christ Back Into Christmas." Students from parochial schools in the city took part in the Nativity scene, and the truck on which the float was mounted was used through the courtesy of the Scherger Chevrolet Co.—Paul Hoon photo.

Voice Of The NCCN

Mrs. John H. Bickel

The Michigan City Deanery of the N.C.C.N. is getting into the swing of the true Christmas spirit. At their last meeting at St. Anthony's Hospital, plans were made for filling Christmas baskets for two needy families. The usual gift exchange at their annual Christmas party, December 18, is being omitted and instead, the money is being used to buy groceries for the Christmas baskets. Ruth Wisthoff is chairman of the Christmas project.

The Michigan City Deanery officers are as follows: president, Mrs. Marguerite Skierkowski; vice-president, Ruth Wisthoff; secretary, Phyllis Spychalski, and treasurer, Betty Wolff.

The Michigan City Deanery, the smallest deanery in the Diocesan Council, is, and has always been an example of what can be accomplished when love of God, and sincerity of purpose are the motivating forces of an organization, and teamwork is the password. They have the wholehearted support and co-operation of the Sisters at St. Anthony's hospital. For this they are very grateful, the Deanery also has the fine leadership of Rev. Bernard Shanks, as spiritual director. To them we wish continued success in their fine work.

The Nurses of the Fort Wayne Deanery of the N.C.C.N. wish to extend their sincere congratulations to Sister Mary Augusta who has recently been appointed to fill the position as superintendent of St. Joseph's Hospital, Fort Wayne. Sister may count on the nurses for their assistance, prayers and good wishes in the administration of her duties.

Two Nuns From College Visit Hammond, Gary

Sister Rose Marie, associate professor of home economics at Seton Hill College, and Sister Mary Thaddeus, director of public relations at the college, will be in Gary on Saturday, December 8, and in Hammond on Monday, December 10, to discuss college opportunities and scholarships with high school students and their parents.

In addition to interviews with college-minded junior and senior girls who have already indicated an interest in Seton Hill, the Sisters will have group conferences for any students wishing further information about the college.

Through the courtesy of the Rt. Rev. Msgr. John Sullivan, pastor, the meeting in Gary will be held Saturday afternoon from 2 to 4 o'clock at Holy Angels Rectory, 640 Tyler Street.

Audubon Screen Tours Features Films On Undersea Creatures

Fort Wayne—Lucie Palmer of St. Louis will be the second speaker of the Audubon Screen Tours, December 19, at Purdue University Center, here.

Miss Palmer will present a fascinating program "The Underwater Kingdom"—which will show by color film such weird undersea creatures as sea horses and their ponies, an octupus using its ink barrage, giant jelly fish, doctor fish and cowfish. Miss Palmer, a member of the National Society of Women Geographers, personally filmed the underwater motion pictures.

The Audubon Screen Tours program is brought to Fort Wayne by the Audubon Society and the Purdue University Center Adult Education program.

LaPorte D. Of I. Installs New Officers At Rites

Michigan City — New officers of the LaPorte Our Lady of Mercy circle of the Daughters of Isabella were installed in ceremonies at the K. of C. hall, here. The new officers are:

Mrs. M. Konieczny, regent; Mrs. John Chambers, past regent; Mrs. Edward Jonas, Sr., vice regent; Mrs. John Cunningham, recording secretary; Mrs. Joseph Mullins, financial secretary; Mrs. Thomas Ormrod, scribe; Mrs. Fosdick, custodian; Mrs. Fred Weiss, chancellor, and Mrs. J. Lashinis, monitor.

DISCUSS CHARITY DANCE—Joyce McMahan, Chicago (left) and Julie Skelly, Oil City, Pa., made plans for the annual charity ball held at St. Mary's College, Notre Dame, Margaret Ann Habig, Jasper, co-chairman of the dance, was not present when the picture was taken. The dance is sponsored by the Mission club of the sodality which will use the proceeds to buy Christmas baskets for South Bend's needy families.—South Bend Tribune photo.

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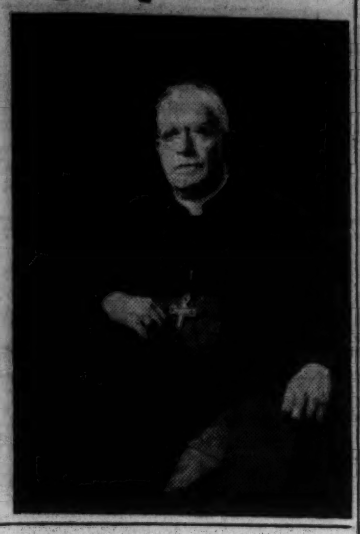

Knighthood in the Order of Alfonso X, the Wise, has been conferred on the Most Rev. John F. Noll, D.D., Bishop of Fort Wayne and Founding Editor of Our Sunday Visitor, by the Spanish Government. The translation of the decoration read:

"His Eminence, the Chief of the Spanish State, Grand Master of the Civil Order of Alphonso X, the Wise, and in his name, the Minister of the National Education, Grand Chancellor of the same, in consideration of your merits, concur . . . in conferring on you the Knighthood of the Order of Alfonso X, the Wise." The decoration was signed by Francisco Franco. Some years ago, King Victor Emmanuel of Italy, conferred on Bishop Noll the title of "Grand Commander of the King of Italy."

Our Weekly Chat With You

Continued from page 1

Our country is also filled with filthy literature in the forms of magazines, comics, and the so-called pocketbooks, which cannot have any other effect than to destroy the moral sense implanted in the children of good families, or imparted by religious instruction and spiritual direction they receive in our Catholic schools.

The fact that John or Mary—non-Catholics who live next door—are permitted to do things which the Catholic child has been taught to be wrong, is not a justification for the Catholic to follow their example. Christ expected that all His disciples, all His followers, and particularly all His soldiers, would be leaders for Him and not followers of those who had never been taught the ABC's of religion or morality.

Dishonesty is growing rapidly in this country, as is every other form of crime. We learned recently from the report of the Federal Bureau of Investigation that sex offenses among girls have increased 12½% even during the last six months. Evidently that cannot go on, and God will hold parents or the elder brothers or sisters of our teen-agers responsible if these children are permitted to follow bad example instead of being urged to give good example.

Every parent should want his boy or girl to be imbued with, and to live according to, high ideals and standards. The fact that "other children are doing it" will not be accepted by God as an excuse, and will not be an excuse for parents to omit to declare this neglect in the confessional.

You have heard so often that people are now blaming the parents instead of children for delinquency. They are right, because if parents cooperated with the teacher in the Catholic school, their children would not be affected by the manner of conduct of the uninstructed. In fact parents should begin their moulding of high ideals when the child is three or four years of age, never letting it get away with an untruth or with serious disobedience or with any other fault.

The parent need not whip the child for these things, but can let the child observe that he or she is awfully hurt that the child is deliberately offending God.

God must be kept before the children's attention day after day, and the motivation for right conduct should be "love of Jesus," Who had a predilection for little children, and Whose grace is needed to direct them as they grow into maturity.

If all Catholics lived as they should, and as they have been taught to live, everybody else would take notice, and attacks on the Church would fall flat, because people would judge Catholics by their example and conduct rather than by what the Church's enemies say they profess.

Our Sunday Visitor has printed the text of the Bishop's Statement in pamphlet form. Entitled "God's Law: The Measure of Man's Conduct," the booklet sells for ten cents per copy; five or more copies are five cents each. In quantities the pamphlet is $4.00 per 100 copies, plus postage. A copy of the Bishop's Statement ought to be brought to the attention of every man in public life.

Sincerely yours in Christ
THE EDITORS

Wins Backing Of Freedom Lovers

Continued from page 1

"Such activity no longer serves the limited interests of the particular confession and church, but the cause of Christ in the world. Whenever such a voice sounds, regardless of the source, or the church organization from which it comes, it is spoken with the force and the truth of God.

"Wherever the will of God is proclaimed as the supreme norm, there appears a message that is a rock of truth in the midst of a world full of irresponsible prattle. It appears as granite against which the powers of darkness hurl themselves, and upon which all who labor and are heavily ladened may climb and find their rest."

Professor Voobus' tribute is especially welcome because in all their official publications over here the Lutherans remain quite unfriendly to the Catholic Church, and one of them even denied in an address in Minneapolis early in November that the Catholic Church is the leading opponent of Communism. He told his audience that the Lutherans have met Communism's challenge in East Germany and in the right way. That is the only place where they have striven to check its progress and they had a good reason to do it, because the Communist Zone from Berlin eastward is chiefly Lutheran. They did not fight Communism quite so hard in Hungary, where about twenty per cent of the population is Lutheran, while the Cardinal of Hungary, and practically all the Catholic Bishops, are in jail for refusing to make any surrender.

The Church welcomes, as Pope Pius recently declared, the wholehearted cooperation of all lovers of God in the battle to preserve Christianity against the inroads of atheistic Communism.

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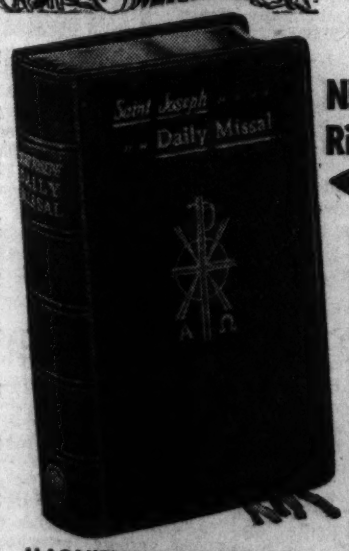
Saint Joseph Daily Missal

Edited by REV. HUGO H. HOEVER, S.O.Cist., Ph.D.



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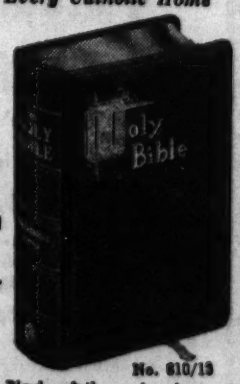

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RIGHT or WRONG

Editors' views on current events and others' comments

Alcoholics Anonymous

TWELVE years ago the founders of the movement, Alcoholics Anonymous, tried to get some of their victims into hospitals for treatment, but had no success until the Sisters at St. Thomas Hospital, of Akron, offered the only room they had vacant; later they provided another bed; and later still more until they had eight beds used by such victims.

The report from the hospital is that during these 12 years they have treated 4,000 A. A.'s.

The average American does not know that there has been in existence since the year 1884, or for about 70 years, a Catholic Total Abstinence Union of America. It is seeking members throughout the United States, convinced that "intemperance in the use of intoxicating drinks is still to be reckoned as among the most deplorable evils of this country.

In many dioceses of the United States it has been the custom, at the time Confirmation was being administered in the various parishes, to exact a pledge of total abstinence from that time until the children became of age, in the hope that if children had not yet tasted alcoholic liquor, even including beer, they would not start the habit. This movement was approved in a letter issued by the Bishops of the United States at the Third Plenary Council of Baltimore held in the year 1884.

Today every attempt is made to interest teen agers in drinking and smoking as everybody who watches television programs must have observed. It would seem that one-half of all evening programs are sponsored either by beer or cigarette manufacturers. The curiosity to try liquor is aroused in youths by referring to the brand advertised as "having a million dollar flavor."

When kiddies witness these programs, night after night, they not only do not gather the impression that it were best for them not to become addicted to either habit, but that it would be a good thing for them to start both.

Persecution In Manchuria

THE Reds have begun to arrest even native Chinese Bishops and priests. The latest is Archbishop Ignatius Pi Shu-Shik, of Mukden.

For a while it was said that the Reds were persecuting only foreign missionaries, but the fact is that they have already arrested four native Catholic Bishops and more than 200 priests are presently in Communist jails. About a dozen had to face the firing squad during the last year alone on trumped-up charges. Others have died in prisons or after their release as a result of the treatment they received in jail.

The Parish Foreign Mission Society alone has lost more than 50 of its workers in China. There still remain in that country, according to the latest report, one hundred sixty members of whom two, including a Bishop, are under sentence of expulsion, eleven, including three Bishops, are in prison, or at forced labor.

Apologetics In India

OUR readers will be interested in knowing that from Patna, India, a correspondence course in religion is sent out to inquirers, much like the course emanating from St. Louis, under the name of Confraternity of Home Study Service, which uses a book written by Bishop Noll many years ago under the title "Father Smith Instructs Jackson." That work was re-edited a few years ago by the Bishop and Father Fallon, a Vincentian priest in St. Louis.

One time more than 26,000 boys at the various battlefronts in the world took that course during the last war.

In our country there is great demand for religious instruction with this work as a textbook. The volume "Father Smith Instructs Jackson" has already gone through about seventy editions, and has reached the million mark in circulation.

Truth About Spain

CARLTON HAYES, who had been the American Ambassador to Madrid for a number of years, and who previously had been Dean of History at Columbia University, has written a book on Spain, published by Sheed and Ward, and entitled "The United States and Spain."

He blames the deep-seated prejudice which has influenced the state of mind of millions of Americans and which is due to "partisan propaganda of Leftist leaders and supporters of the Spanish Republic," and the "sinister propaganda of Moscow and International Communism."

He charges that our State Department has been influenced by this existing prejudice and not by the factual situation in Spain or by sound reasons why, of all countries, Spain should be given encouragement.

Hayes admits that there is "a kind of dictatorship—military and anti-Communist"—but repudiates the idea that "it is a totalitarian dictatorship of the same sort as Hitler's or Stalin's."

During the past nine years, according to Mr. Hayes, General Franco has taken steps to transform Spain into a constitutional regime. He denies—and he should know after having lived there so long—that the Spanish government was a catspaw for the Axis. On the contrary he holds that Spain, after the chaos produced by the Civil War, felt that it must first look after its own interests, and secondly play ball with English-speaking nations. He holds that there cannot be a strong and solidified Atlantic community without the inclusion of Spain.

He brushes aside the silly contention that the Catholic Church in Spain is very rich. Because of confiscation of her property throughout a whole century, he says, the Church "is much poorer than the Protestant Church of England, or several other churches."

He traces the religious prejudice which prevails in a number of countries against Spain back to the time of the wars which English monarchs waged against Spain. He notes that Churchill tried to kill this prejudice by declaring, on several occasion, that Spain actually helped the United States during the last war. Franco not only kept Hitler from getting control of Gibraltar and the Mediterranean, but he helped the allied cause by allowing our troops to land in great force in North Africa, just a few miles across the channel from Spain.

If Russia is regarded as wrong in nearly everything else, as emphasizing the "big lie," why should her appraisal of Spain be considered right? But the United States had actually joined Russia in denouncing General Franco, and in prevailing upon the United Nations to ostracize Spain.

Hayes criticizes severely our State Department for the manner in which it has behaved in relation to Spain and accuses it of dishonesty.

Dr. David Direnger, the well known Jewish scholar, was invited, some months ago, by Spanish authorities, to conduct a course of lectures on Hebrew at "The Institute of Hebrew Studies of the Higher Council for Scientific Research," held at Madrid University. He was one of those who had entertained prejudices towards Spain and for a time hesitated to accept that invitation. However he did answer the call, and expressed his surprise in an article written for The Jewish Mail, that he was not required to declare his race, his religion or political creed, as is demanded by a number of so-called democratic countries. He observes that he moved about and traveled with a sense of complete freedom; that he never noticed any sign of fear on the part of Jews or any anti-Semitism on the part of Catholics.

At long last the truth about Spain is being told.

When a butcher says that the meat situation is tough, he isn't referring to market conditions.—T. J. McInerney.

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FORT WAYNE DIOCESAN EDITION OF

OUR SUNDAY VISITOR

With YOUTH SECTION

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GOD LOVE YOU

Most Reverend Fulton J. Sheen

THERE are no atheists in hell. Everyone in hell believes in God . . . Mao Tse Tung, the Red Dictator of Communist China, recently stated that the liquidation of Catholics through "thought reform" and "brain washing" will be intensified. The native Chinese clergy are to be the next victims of the persecution . . . **GOD LOVE YOU** to K. Q. who sent the Holy Father's Missions $10 she earned Ironing shirts. The Irish proverb has it: "It's a lonesome washing that there's not a man's shirt in." . . . In the name of Our Blessed Mother who is also the Mother of the victims of leprosy, make a sacrifice for the Leper Fund . . . A sample of mission growth. In 1900 there were 34 Catholics in Urundi in the Belgian Congo. Today there are 914,000 Catholics. The average Catholic in Urundi receives Communion once a month . . . In the Philippines, the War Damage Commission of the U. S. paid one and a half million dollars indemnity to a gold mine near Baguio. It paid only $20,000 to the badly-shelled Manila Cathedral, an historic and valuable monument. It appraised the gold mine as being worth five million dollars, the Cathedral at $65,000. Which would you prefer to see restored?

Communists recently in a certain city of China where the crops badly needed rain, held a trial of a scarecrow whom they called God. They asked the scarecrow to send rain. When it did not, they ordered a firing squad to shoot "God." The scarecrow broke into a thousand pieces. Then a big cloud appeared in the sky followed by a cyclone and hail so heavy it killed both men and beasts. The Communist papers have said nothing, but our missionaries know this to be true . . . Do you teach your children to say, "Thank you?" Yes, but do YOU say, "Thank you," when God has given you a special blessing? A little money for the Holy Father's Missions, earned by a little sacrifice of something you would like, is the best thanks to our all-loving God . . . In the diocese of Owerri, Nigeria, there are only 62 priests but they have 119,635 under instruction . . . GOD LOVE YOU to J. E. F. who said, "Everytime I tried to buy something for myself, there you were in front of me telling me I didn't need it, but the Holy Father did." Anybody else see my face to worry them when they forget the Holy Father?

Did you eat a big meal on Thanksgiving Day? Will you sacrifice two small meals this month for those who have less cause to be thankful in mission lands? . . . The Moslems are beginning to restrict the religious freedom of the 911,000 Catholics in Indonesia . . . Did you pray for the natives in Oceania this week? You would have if you had a World Mission Rosary with the blue beads to remind you of that missionary continent. If you send a $2 offering to the Holy Father's Missions and request a World Mission Rosary, we will send it to you blessed by me . . . **GOD LOVE YOU** to M. A. W. who sent $20 the savings for a coat to the Holy Father's Missions because she expected a warm winter in California . . . December is for the victims of leprosy. There are over 4 million lepers in the world — the Church cares for 35,000. The leprosarium of Kwomb, Africa, reports funds enough to care for only 10% of 8,000 victims of leprosy. In Balaka, Nyasaland, patients are constantly streaming in and only 1,000 to 15,000 can be treated. The Dhanjuri leprosarium in East Pakistan can care for only 2% of 40,000 victims of leprosy. Will you give yourself a Merry Christmas by making a sacrifice for beds, food, and sulfone for these good people?

Christmas lists all done? Did you remember to include the Holy Father among those to whom you'll send a gift? Sacrifices made for His missions can be accepted right up to December 24th — but it's safer to tear out this page, pin your contribution and mail it now to the Most Reverend Fulton J. Sheen, National Director of the Society for the Propagation of the Faith, 109 East 38th Street, New York 16x, New York or your Diocesan Director.

Father Conroy Talking

Go To The Experts

WHAT would you honestly think of the fellow who goes to a butcher for expert advice on jewelry? Or the one who consults a shoe merchant for the lowdown on television sets? Or the one who looks up a dentist to get a direct line on the latest in polio research? Silly questions? Yet there are a lot of Americans who show this inconsistency every day.

Take the millions, for instance, who will lay cold cash on the line at a movie box-office for the privilege of seeing and hearing Frank Sinatra demonstrate the art of "love." Or Ava Gardner—pardon us, Mrs. Sinatra—going through her torrid paces for three hours, likewise attempting to do the same thing?

They are certainly anything but authorities on the subject. If a butcher were half as clumsy slicing his meat as these two are at love, he would be out of business in a hurry and probably minus a hand or several fingers in the bargain. They have no more business on the screen occupying the attention of millions of young people seeking future married happiness than a couple of hill-billy singers walking on the stage at "The Met." These fellows would know little about grand opera, yet probably more than Frankie and Ava know about love.

Frankie can still swoon them in their tracks with raptures of love. But ask an abandoned wife and three small children how much that means to them? Ask them if he has any idea of fidelity to the promises of marriage or the responsibilities thereof. That's not all though, Frankie has to travel all over publicly stating his irritability at being tied down to a wife and children and his willingness to pay any price to get rid of them (and he is paying quite a price, we understand.)

Then enters the real source of his trouble—Ava—or had she been there all along? No matter, she's there now and that's that. Of course, no one knows whom Frankie and Ava are looking over at the present time, but that can wait. There's some chance that they will be looking around soon, because Frankie has already shown how much he loves a home and children and Ava—we almost forgot—is a former member of the Mickey Rooney harem.

The Louella Parsons and the Hedda Hoppers will continue to drool appropriately over all of this and claim all manner of "exclusives" and "confidences." They will do their part to propagandize these and other nauseating "affairs" as "true love." They will sympathize, they will cry and they will laugh at the goings-on. They make their living that way. But they will never be able to contradict the facts.

The facts are simply that Frank Sinatra, Ava Gardner and hosts of others are a disgrace to our national life. They are an insult to the many good fathers, mothers and wonderful children in homes all over the country. But worst of all, they cannot help but be responsible for leading millions of our youth into the sink-hole of married unhappiness and eventual despair. So much for the "experts in love" whom we patronize by the millions.

Remember these things today as you renew your Legion of Decency pledge.

For a lesson on love, let us turn to the many good parents who go unsung along the paths of sacrifice. Let us take another look at those who say "we have lived our life—it's only our children who matter!"

Yes, if you want advice on jew-

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Advent: A Full Length Portrait

We Must Beg Our Savior To Come To Us

PAUL SAUER

MAYBE you are of the old school. Or maybe you too think that watching a football game on TV is a lot easier than watching it at the stadium. But whatever your opinion in the matter, you have probably seen a lot of football this season on TV. Most of us have. And since most of us learned the game in the open air we probably never think how hard it would be to discover what the game is all about if a person were to watch it on TV, with nothing but close-ups. He would have no idea of where one goal was in relation to the other. He wouldn't know the value of a run or a pass because he couldn't see where it fits into the whole picture. He would just have to see the whole field sometime. Close-ups would not be enough.

For pretty much the same reason close-ups of Advent are not enough either. We may follow the Masses week by week in the missal. We may analyze each of the prayers. We may search out the meaning of the violet vestments, and discover why the music drops from the Mass. But unless we see the whole picture, none of the things we learn will fit into their proper places.

Back To Adam

Actually, it is not difficult to get a complete view of Advent, even though it does mean going all the way back to Adam, and you may be tired of doing that. Adam, though, might be called the cause of Advent. After all, it was he who committed the sin that put all of us in need of a Redeemer. And it was to Adam's tempter that God made the first promise of a Redeemer.

True, God did drive Adam and Eve out of Paradise, and He did let them try to run their own lives. But He did not forget them. Often, throughout the four thousand years that came after the closing of the doors of Paradise, God promised His people that He would send someone to save them. But He was in no hurry. He let mankind wait. He wanted every single individual to realize for himself that unless God stepped into the affairs of the world no one could find lasting happiness. He wanted every single man, and woman, and child, of the whole human race, to ask Him for a Savior.

It is just here that we have to be extremely attentive. Because if we do not realize that God wanted the whole human race to see its need for a Savior and to ask for that Savior we cannot make sense out of Advent. But if we do get that idea, if we do understand that "the whole human race" includes not only those people who lived before Christ, but also all those who lived after Him, including ourselves and the people who will come after us—then we can understand Advent.

As far as this year's Advent is concerned, then, the people of the world fall into three classes: past, present, and future. And as far as God is concerned, all of these people must see the need of a Savior and must beg God to send Him.

Instantly, of course, we think that the people of the ages before Christ had a real advantage. Christ had not come. Yet many of them realized with frightening clearness that unless a divine Savior came to them they would be lost forever. So it was easy for them to plead to God for a Rescuer, a Messiah, a Redeemer.

True enough. But remember that it was only those people who lived while Our Lord was alive who knew, before their death, what it is like to be with Him. The others could see the need and do the pleading all right, but they could not know the Redeemer in this life. It was like taking the medicine without enjoying the cure.

We're Luckier

We are clearly in a better position. We can know what it is like to be with Christ. But—and here is the great secret of Advent—we too must see our terrible need and beg for the Savior before He comes to us.

We are a part of mankind, and ever since the Fall of man God has been waiting for us to add our confessions to those of the rest of men. He wants to hear us say it. He wants to hear our, "Lord, save us lest we perish . . . Lord, we are sinners; without You we can do nothing . . . Come, Lord, come . . ."

And unless He does hear these pleas from each of us, God will hold Christ back. It makes no difference that Christ was born more than nineteen and a half centuries ago. It makes no difference that He comes to our altars daily during the Mass. It makes no difference that His Sacraments stand ever-ready to loose His power upon us.

The fact is that unless we see our need of Him and confess that need to God, Christ will not become for us a real, living part of our life. We will not receive the grace of sorrow that could bring Him to us through Confessions. We will not receive the grace of devotion that could put His Body and Blood into our own bodies. Our prayer will be a mockery, and it will bring forth as its fruit not a blessing but a curse.

The Advent that has already begun must be more to us, then, than a blotch of purple on the liturgical calendar. It must be a time in which we study the pleas of those men and women who lived before Christ, in order to see how sorely we ourselves need Him today. It must be a time in which we ourselves ask God to let Him come to us. It does not matter at all where we get the words which we beg, as long as we go to our knees and honestly ask to be rescued.

But only the saints among us (if there be any) will pray with deeper meaning and stronger urgency than the Church prays for us in her official Advent prayers: "To Thee, O Lord, have I lifted up my soul: in Thee, O my God, I put my trust; let me not be ashamed . . . Bestir, O Lord, Thy might, we pray Thee, and come . . .

Chaplain Comes To Servicemen

Servicemen of the Air Force's 3313th School Squadron, studying at the University of Toledo, do not go to see the chaplain—he comes to see them. Every week the servicemen welcome Father Charles A. Mooney, S.J., of Gesu church in Toledo, who acts as their civilian chaplain. The priest chats with the men, tells them about nearby church services and gives them personal counselling. The men, from all parts of the nation, are radiology specialists who will later operate X-ray laboratories in Air Force hospitals. Photo shows Father Mooney talking over a problem with Pfc. Yldefonso S. Torres of El Paso, Tex.

The Fighting 69th

It's For Youth—And You

FATHER CONROY

AT the National Youth Congress held in Cincinnati last October we were asked to give a talk on the FIGHTING 69th and to show how this movement could assist any youth program in reaching its spiritual objectives.

We were glad to cooperate. The FIGHTING 69th is essentially a spiritual movement. It is designed to bring spiritual aid to our nation's youth in the many temptations which surround them today. It advocates devotion to the Sacred Heart of Jesus and the Immaculate Heart of Mary as an indispensable condition for reaching the ideals of decency set forth in the 6th and 9th Commandments. The FIGHTING 69th attempts to get youth to ask the question, "How much can I do to prove my love for the Sacred Heart?" rather than to ask, "How far can I go without sinning?"

As such then, the FIGHTING 69th is an admirable project for any Catholic Youth group to adopt. It will go far to bring back to a spiritual outlook groups which have strayed into purely athletic or social programs.

That there is a necessity for revitalizing our Catholic Youth programs with spiritual activity was recently pointed out by His Excellency the Most Reverend William O'Connor, Bishop of Springfield (Ill.) to his Diocesan CYO. Said Bishop O'Connor: "It (the CYO) must be a fundamentally serious union of earnest unselfish Catholic boys and girls who are engaged in spiritual and religious action. Social activities, sports, cultural activities have their place, but it must always be a secondary place . . ."

We submit the FIGHTING 69th as a means to attain that objective. Many Catholic youth units are now sponsoring the FIGHTING 69th and they all report that it has done much to draw the attention of members to the spiritual work expected of them. Recently we were in St. Paul, Minnesota and Father Sweeney, director of Catholic Youth work for the Archdiocese tells us that the FIGHTING 69th will soon

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Rally Round!

—by Daniel A. Lord, S.J.

Louder, Please

I COULD hardly believe my ears. Not that my ears were telling me anything; they were assailed by great waves of silence. For the parish church was full of people, good people, pious people, loyal parishioners. And the silence was so deep you could have cut it into chunks and used it for paperweights.

When I came out to say that parish Mass, I was edified by the packed congregation. A bright sunshiny morning when nicely they might have been picnicking or ly-

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For Christmas Giving

Save Money . . . Save Souls

CECILIA WADE

Dear Jane:

SOMETIMES our Daddy is the romantic type. Mom had a birthday and Daddy seemingly came home empty-handed. When he thought Mom was sadly convinced he had forgotten her big day he brought out a spiritual bouquet that proved he had been working on her birthday gift for some time. There on a pretty card was a list of aspirations and good works offered for her intention. Then from his other pocket he took a tiny jeweler's box.

When I saw how pleased Mom was with the spiritual bouquet I got ideas. She told Daddy it was the best gift of all because it showed such loving thought. She liked the necklace, too, but that rated second. Inasmuch as baby-sitters are definitely not in the higher income brackets, we girls have decided to follow Daddy's example and give spiritual bouquets to our friends for Christmas.

We bought some pretty holy pictures and pasted them on nice white note paper. Then we will write on them how many Rosaries, aspirations, Communions and Masses we have offered for the intention of the recipient. (Big word, huh?)

Beth has been making up little verses to go with hers, but we can't all be poets. A nice little note can show real sincerity without the extra labor of the verses. You can even buy religious Christmas cards and then add your own little spiritual bouquet. Verses are really nice, of course, if verse-making happens to be a hobby of yours. As for me, I am the practical type! (In spite of having such a romantic Daddy!)

What are you doing to push the commercial side of Christmas into the background? We are all out for putting Christ back into Christmas. Whose Birthday is it anyway? We may save more than money with our spiritual bouquets . . . we may save souls!

Till next week,

Your friend,

Anne

YOUTH section

Masked Ukrainian Priests Tell Of Persecution

Wearing masks to hide their identities and so prevent Communist reprisals against their families and friends, two Ukrainian priests tell of their experiences under what they charged was a Soviet campaign to eliminate the Catholic clergy in the Ukraine. The priests, designated only as Father X and Father Y, were interviewed in conjunction with the 13th annual convention in New York of the Ukrainian Catholic Youth League. Right is the Rev. Stephen Chrepta of Stamford, Conn., who acted as interpreter. The clergymen said that of the 3,000 Catholic priests in the Western Ukraine at the beginning of World War II, only about 1,000 remained, and they were in hiding. The other 2,000 either escaped or were executed.

You Can Help

'Put Christ Back Into Christmas'

THE movement, started several years ago, to "Put Christ Back Into Christmas" is getting under way earlier this year. It also is being promoted on a wider basis by both religious and secular groups who want to stress the spiritual rather than the commercial aspects of the Christmas festival.

Protestant as well as Catholic organizations are giving the campaign full support. In addition, various civic groups and commercial firms are devising special plans to make Americans more deeply aware of the real meaning of Christmas.

A campaign for a more religious observance of Christmas has been launched by the Joint Department of Evangelism of the National Council of Churches, the most widely representative Protestant body in the country.

One of the emphases of the Protestant drive, according to Dr. Jesse M. Bader, director of the department, is on getting more people to demand Christmas cards with a religious theme. Letters have been sent to 2,000 ministerial associations and 900 councils of churches urging them to persuade parishioners to buy and send only cards that have a definite Christmas message.

The letters also called upon the local groups to encourage churches to present Christmas pageants, to hold Christmas Eve services, and to organize groups of carollers to sing the traditional Christmas hymns and songs. The singers will be expected not merely to entertain in old people's homes and orphanages, but to visit department stores and factories—even jails.

One of the Catholic groups most active in the movement to make the Christmas observance more reverent and spiritual is the Milwaukee Archconfraternity of Christian Mothers, which has begun its third seasonal drive.

The Christian Mothers have arranged to have the slogan "Put Christ Back Into Christmas," together with a picture of the Nativity scene, appear once more on billboards, in streetcars and buses, and in taxicabs and store windows. In addition, large electric signs in Milwaukee will announce the slogan.

The archconfraternity is also urging that cribs be displayed in every home and that birthday cakes be baked on which there will be a single candle in honor of the Christ Child, "whose birthday it is." It is distributing Christmas stickers for windows and doors, for packages, and for car windows. The group is also distributing napkins with the legend, "Put Christ Back Into Christmas," printed in gold letters.

A special song entitled, "Let's Put Christ Back Into Christmas," has been written for the Christian Mothers' campaign this year by Virgil Kalchthaler of Sheyboygan, Wis. Meanwhile, the Christian Mothers are planning ample use of radio and television to promote their project.

The Milwaukee movement has caught on in the other cities of Wisconsin. It also has reached cities in other states. Thus, there will be similar full-scale drives this year in Duluth, Minn., Evanston, Ill., throughout the Diocese of Fort Wayne, Ind., West Palm Beach, Fla., Pittsburgh, Pa., the Minneapolis-St. Paul area, and many other centers.

In some communities, the Christ in Christmas movement is being promoted under joint Protestant-Catholic auspices.

In Fresno, California, Catholic churches and Protestant denominations are cooperating with the chamber of commerce, the city recreation department, the local newspaper and a radio station, in the annual Yule parade in which Nativity scenes will be emphasized. The aim of the parade, according to the organizers, is to "stimulate forethought about Christmas and enthusiasm for the real spiritual meaning of the holiday."

In Reading, Pa., the Greater Reading Council of Churches, the Catholic churches of the city, and the Reading Ministerial Association have endorsed a religion-motivated Christmas parade which will be held on December 11. There will be similar church-approved parades in La Junta, Colo., Fond du Lac, Wis., Henderson, N. C., and many other communities.

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Light: God's Gift In Natural Order

Continued from page 1

ishing the darkness of the night.

Another seldom thought-of-property of light is its expansiveness; it does not come merely as a ray from the sun, but so diffuses itself that it encompasses the entire globe. If it were not so diffused, astronomers would know nothing about the universe beyond us, because the distant heavenly bodies must be surrounded by light in order to be seen.

No human artist ever painted anything comparable to what is always before our eyes on earth and in the skies—all brought into being by a mere word from God. St. John tells us that "God is Light," that Christ came into the world "to enlighten," (i.e., to give light to) "every man."

If finite man can not comprehend the Infinite God, he should remember that he does not even comprehend what light is. If he does not know what light is in the natural order, how can he expect to comprehend what light is in the supernatural order? The same St. John tells us that John the Baptist came "to give testimony of the Light" namely, Christ Whom he calls "the True Light."

The very fact that light, the greatest gift that God gave mankind in the natural order, a gift which even scientists without faith praise so much, is not comprehensible in its various aspects, should dispose everyone to assume that there is a greater light in the supernatural order, an "Eternal Light," the Light which is God Himself, the source of Heaven's beauty and glory.

How does Evolution account for the beginning of things?

We speak of the "theory" of Evolution, which means that it has never yet been proved to be a fact. But if science were able to prove that everything material now existing in the universe evolved from some primitive atom or gas, the Church would not be opposed to it, because that original atom or gas would have been created, and its Creator would have had to give it laws which would enable it to evolve and expand into this earth, our sun and moon, our whole planetary system, and the billions of other suns and moons vaster than ours.

Until recent years science held that the atom was inert, which means that it had no inward life or any power to expand. But today we have learned that locked up within the atom there is great activity and, that when associated with certain other materials, the atom has constituted a bomb which has thrown terror into the entire world.

The original Evolutionists were infidels, and most of them entertained the notion that by accounting for existing material things through Evolution, they could do away with God. But it would require the same infinite power and wisdom of God to produce this universe by Evolutionary processes as to create it directly. Of course, as we shall see later, the material atom could never produce a spiritual substance such as the human soul, nor life in the plant, animal or tiniest insect. It requires a Creator to produce anything from nothing, no matter how insignificant it be.

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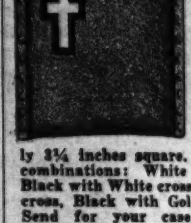

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THE SCHOLL HOUSE, Trenton, Mich.

HAIL MARY!

Thou whose name all but adoring love may claim! For Our Lady's Day, December 8th, we make our last appeal for help in completing her Shrine Chapel of the Assumption in Amman, 45 miles east of Jerusalem.

Perhaps you will want to add your mite. There are still sacred articles to be given for the sanctuary. Ten dollars will pay for a stone which will form part of this House of the Living Bread. Any gift, any amount will be deeply appreciated by the poor of Amman.

Why not make your gift a memorial to a loved one departed? Mary will smile on you for this kindness. We do hope to obtain the six hundred dollars needed to complete the fund. If you cannot give it all, perhaps you and many others can pay this tribute to Mary.

Emmanuel

This is what the prophets called Our Lord—"God with us!". It is also the name of a young student for the priesthood at the Russian College in Rome. Emmanuel is just four years away from priesthood. He needs $400 to pay for his training. Can you adopt him, paying the amount over four years, in any sums you wish?

MARIE-NOEL

Mary and Noel, Christmas! This is the name of a young novice of the Sisters of the Sacred Hearts of Jesus and Mary at Bikfaya, Lebanon. Would you not like to make her your adopted daughter in Christ and give $150, needed for this year of her preparation to be a missionary Sister? How she will bless you when she sings to Mary on Christmas Day.

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..Have you thought of our beautiful three color GIFT CARD? We gladly send it to a friend or loved one. It will say that you are having Mass offered at Christmas by a needy missionary or that you have made a gift of a sacred article to a poor Near East Mission chapel, out of love and friendship. Let us do your Christmas shopping, or rather let the Lord of the poor do it.

SWADDLING CLOTHES

Mary put these "vestments" on the Little Lord in the Manger. We must replace the tattered Mass vestments of poor missionaries from time to time, so that they may worthily appear before the Lord. Can you give $50 for a set?

INCENSE FOR GOD

The censer with which the priest offers sweet incense to God at Solemn Mass and Benediction may be purchased for a Near East Mission Chapel for $20. By giving it, you take the place of one of the Three Kings at the Christmas Crib.

A CHAPEL A MONTH—IMPOSSIBLE?

Right now we have before us forty appeals for chapels, and even if we could get a complete chapel donation of $2,000 each month, it would take us over three years to fill present appeals. But any amount, large or small, will help us to build God's House.

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Rally Round

Continued from page 5

ing a-bed; but like the faithful Catholics they were, there they knelt waiting for me to begin the Mass. Throughout the course of the Mass, I was reassured by the thunder of their feet as they rose and pulled toes along the floor. I heard familiar rustles as they sat and knelt.

And then, at Mass's end, I came down for the prayers at the foot of the altar.

"Hail Mary," I said in my best, clearest, most emphatic tones, and completed my half of the lovely greeting to Our Lady.

Then did the silence rise and smite me with deafening lack of emphasis.

Then was I assailed by nothing. Fully 800 people must have been back of me, but they were buried under waves of wordlessness. I strained a bit and caught a mild sort of remote murmur, like waves heard from an ocean two miles away as one lay awake at night and strained to catch the sound of the sea.

"Hail Mary," I cried, and the echoes answered a vague, formless, inarticulate, "Hhhhhhhhh Merrrrrrrrrrrrrrrrr!"

The language, faint and far off, must have been Arabian or one of the less known Chinese dialects. The people could have been gargling or spraying their throats with disinfectant. Shall we suggest, "Let us Spray"?

Then did my mind wander.

Almost a thousand husky, vigorous, loud spoken, clear voiced Americans back of me, and their accumulated and united volume of prayer would not have awakened a restless child tossing in an afternoon's nap. Great defenders of free speech, but they were surely being tight with it. Men and women who claimed the great American privilege of talking up, saying their say, shooting off their faces; and from the sound of it, they were wearing muzzles, mufflers, or gags.

I thought how only yesterday afternoon, many of them sat in the stands and cheered the home team as it moved forward to a miraculous eighth inning rally and victory. How they had made the welkin ring; and ringing welkins is no easy job in a town where the welkin continuously winces to the roar of traffic and the shriek of angry rubber on cement. Shortly the football season would be upon them, and they would throw back their heads and give forth with a "Rah! Rah! Rah!" that would make the Russians hesitate to attack a nation with lungs like those. Or basketball would jam-pack them into the stands, while the roof above their heads bounced up and down under the assault of their yelling.

I thought of Dad crying out at the top of his angry lungs, "Shut up, you kids! I'm trying to read, and you sound like Indians on the warpath!" I recalled how between hands of her last bridge luncheon, Mother and the Girls burst into a volume of sound, the decibis of which would have shot high the arrow on a sound recorder. I thought of the way brother can yell across the crowded thoroughfare when he wants to hail a passing friend, and how even Sister can lift her voice in an emphasis that leaves no doubt as to her emotions or her vigorous thorax.

But as they prayed back of me there, I could imagine the angels straining forward and glancing from one to the other. "They are praying, aren't they? That isn't just the sound, the pitter patter of termites' feet under the church flooring?" God is everywhere and He can hear the lightest whisper, so probably He could catch what murmur forced its way out from tightly closed teeth and constricted throats. God knows all languages so undoubtedly he knew what "Hhhhhhh Merrrrrrr" meant "Holy Mary," while the blur of sound that followed like a stuck buzzer had something to do with an important request to God's Mother to pray for us and all sinners now (when Heaven knows we need her prayers) and at the hour of our death (when we shall be happy indeed to have it.)

Well can I recall the first time I made my transition from a parish church, and a good one too, to our Jesuit Novitiate at Florissant. My first introduction to the new life was, properly enough, the Community Mass. And when at the end, we knelt for the Prayers after Mass, I got the surprise and shock of a lifetime. There were less than 150 young men in the chapel, but when the celebrant had finished "Hail Mary!" the "Holy Mary, Mother of God" burst about me with a volume of sound that almost blasted me out of my pew. Everybody prayed. Everybody prayed so loud and clear that the smallest cherub had no trouble hearing. It was a massed sound attack upon the gates of God. It was the proud and vigorous tossing of a petition up to the Battlements of Heaven.

Nobody around me was afraid of the sound of his voice. Nobody was ashamed of what he said. And everybody seemed determined to catch the attention of Mary, however distracted by the variegated needs of her children, and to impel God by sheer force and emphasize to listen!

I liked it a lot; and it made me feel I was surrounded by men who said their prayers out of deep conviction and with all the force of strong young souls and vigorous young bodies.

But now in the parish church, years later, I was back once more in the canyons of silence. Prayer had dropped to a whine, a whisper, and a muttered murmur. There was neither emphasis, conviction, nor strength of appeal. Eight hundred people prayed, but Satan must have grinned at their weakness, and I doubt if the lack of roar would have frightened Stalin against whom they prayed. Pray up, my friends, pray up!

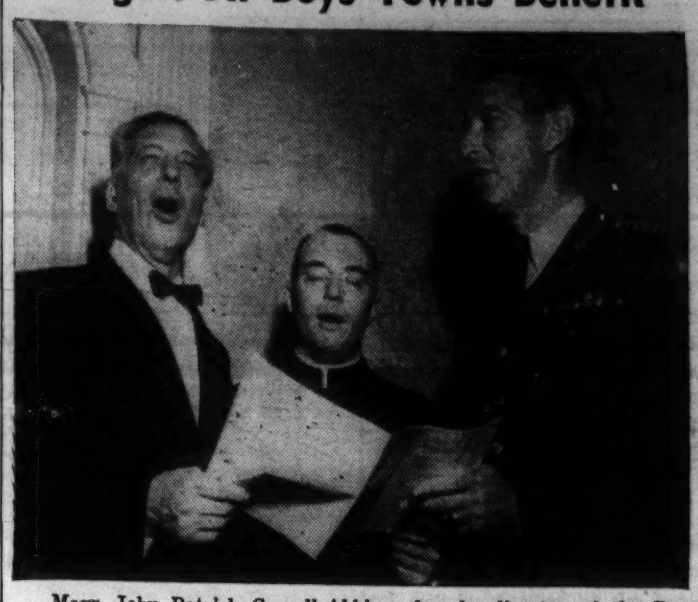
Father Conroy Talking

Continued from page 5

elry go to a jeweler. If you want advice on television go to a television expert. If you want to know more about polio research, go to an accredited doctor. And if you want advice on love—well, don't look to the failures in love. Rather look to those who have been successful—the good husband and wives, fathers and mothers whom you know.

Best of all look to the God of Love upon whom all such successes are based. A prayer to Him will not only save you 75 cents at a movie box-office but it will teach you a lot about real love. He is an Expert!

Singers At Boys Towns Benefit



Msgr. John Patrick Carroll-Abbing, founder-director of the Boys Towns in Italy, is joined in song before start of a $100-a-plate dinner in New York by Gen. Mark W. Clark, commander of U. S. Army ground forces, and Ezio Pinza, operatic star. The dinner, attended by some 1,000 guests, was held for the benefit of the Italian Boys Towns. Gen. Clark, in his first public address since becoming ambassador-designate to the Vatican, declined to touch on the issue of his prospective appointment. Since the Italian Boys Towns were started in 1945 they have aided 22,000 young casuals of the fighting in Italy. Other guests at the dinner included Auxiliary Bishop James H. Griffiths of New York and Marchioness Elena Pacelli Rossignani, niece of Pope Pius XII.

GOSPEL STORY

Prison Of Prejudice

ALBERTA SCHUMACHER

JESUS said in today's Gospel, "and blessed is he who is not scandalized in Me." "Scandalized in me," i. e., hindered from conceiving the truth concerning Him.

Conversation lagged the other night in a group of people. You and I know what happens when conversation lags. Gossip is apt to begin. Partly to head off and partly to gain fresh ideas pleasantly I steered the conversation around to the subject—"Do Catholics hinder non-Catholics from conceiving the truth concerning Christ and the One True Church?"

The only other convert in the group had plenty to say on the subject. "I loved Jesus," she said, "long before I learned the true faith. I held close to my heart a God of love and charity. I sought love and charity in people, by way of seeking the church that was truly Christ's Church. These are some of the Catholic types I met who delayed my conceiving the truth, that Christ established the One True Church and the Sacraments for all men's salvation.

"Ruth, a Catholic girl, and I often bowled together. One night there was a question that came up regarding the game. 'I'll bet Ann lied,' Ruth said flatly. I argued that Ann wasn't the kind of girl to lie. 'Why not? She isn't Catholic,' Ruth said. That hurt. She blushed after she said it, remembering I wasn't Catholic either. You don't win converts by belittling those not of the faith. You win them with loving encouragement of their good points. They have souls, to, and consciences.

"Another Catholic girl worked at the drug store soda fountain. Her name was Angela. The girls were talking one night of feeling sorry for a girl whose father and mother were seeking a divorce. 'What does it matter?' asked this unenlightened Catholic who had not received the benefits of good sound Catholic education. 'Protestants aren't really married anyway. They just live together.' My heart was chilled. What ugly people Catholics were to believe such a thing, I thought to myself. See how ignorant fallacies hinder the non-Catholic from conceiving the truth about Christ and His Church. All who are well-acquainted with the Catholic faith know the Church teaches Protestants are truly married. An earthly judge will tell a lawbreaker that ignorance of the law is no excuse. I wonder what the heavenly Judge will say about culpable ignorance.

"I heard Joan, a Catholic girl, tell her date one evening, 'we can park tonight; I'm going to Confession tomorrow.' Was she joking or did she mean it? If she was joking the joke was in bad taste. If she was serious — well, that was even more serious. Either was bad because at least one non-Catholic who overheard — myself — thought, so that's what Confession means! You sin all you want and go to Confession and then go right back and do as you please all over again. How very far from the truth, for there must be true sorrow for sins committed and a firm purpose to avoid even the occasion of the evil, or the confession is not a worthy one."

Well, the born Catholics in the group were rather taken aback by that convert's frank revelations. Each managed to think of at least one way she knew personally of a Catholic giving scandal to those not of the faith. The other convert, who used first names in telling her story, was from a town in another state, so she was not hurting anyone's good name. Possibly even the first names are substitutes. I didn't ask. I just made up fictitious ones of my own to be sure. The time that had elapsed added to the anonymity. The evening was most profitable. Not only did I get the material for this story, but I think we all became more sensitive to remembering how our actions look to others.

Jesus said, "and blessed is he who is not scandalized in me," meaning hindered from conceiving the truth about Him. Undoubtedly

Continued on page 8

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Young Readers And Writers

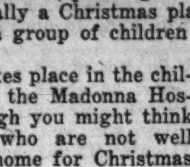
ALMA SAVAGE, Children's Page Editor

Letter From Alma

I'VE just finished reading "The Queen Replies" by Sister M. Marcelline. It is such a tender, pleasing story you will want to read it just as a story. It is really a Christmas play done in three acts, and can easily be put on by a group of children or young people with the help of a director.

The story takes place in the children's ward of the Madonna Hospital, and though you might think that children who are not well enough to go home for Christmas might feel a little sad, you will change your mind after you read this charming play.

The plot centers about a small boy named Danny. He isn't very sick actually—he can be in and out of bed during the day and can join in the play periods, and listen to the stories Sister Angela tells the children. But he had been so frightened by seeing burglars hurt his father that his voice froze up in his throat, and after that he couldn't talk at all.



Now what happens in the hospital those days before Christmas, and on Christmas eve, and how it affects the children, and of course, Danny, the great joy and excitement on Christmas morning when everyone discovers what has happened—all that I'm not allowed to tell you here. I can only say that you will be as delighted reading the story as the children were to whom these wonderful things were happening.

The author of "The Queen Replies," Sister Marcelline, is a very wonderful Ursuline nun who has taught children and who loves and understands them more than almost anyone I know.

"The Queen Replies" is very simple to put on as a play. All you have to have besides the children to act it out is a bit of wire and some inexpensive cloth to make wings for the angels. The robes can be fashioned out of different light colors of cheese cloth, and of course, you will need a baby doll for the Christ Child.

We have been talking about "The Queen Replies" as though it were only a play for acting. It is much more than that. It is a tender story that each of Our Sunday Visitor young readers will delight in reading and owning. I hope each of you will find a copy in your stocking, or wrapped up sitting under the tree with your name on it on Christmas morning. It costs 75 cents, plus 5 cents for postage. It has just now been published and you can order it from St. Anthony's Guild, Paterson, New Jersey, or you can get it from Our Sunday Visitor.

The Apostle Of The Alleghanies

LEWIS HITE

Grade Eight, Saint Wendelin School, Pittsburgh, Pa.

IF, by chance, you would be passing through the little town of Loretto, which is nestled in the southwestern part of the Allegheny mountains of Pennsylvinia, you

would see the statue of a missionary priest. Of course, you would wonder why it was there and you would ask some resident of the town. Obligingly, with a boastful gleam in his eye, and a boastful tone of voice, he would say, "That's Prince Gallitzin, the Apostle of the Alleghanies."

Prince Gallitzin was a Catholic priest and the son of the Ambassador of Russia to "The Hague." in 1792 he was sent to America by his mother, to study and travel. His close observation of the Catholic Church led him to volunteer for missionary work. He entered the seminary at Baltimore and later was raised to the priesthood by Bishop Corroll.

Due to international trouble, Prince Gallitzin was forced to change his name to Father Smith. Only after his father's death and his own disinheritance by the Czar of Russia, was he able to resume his rightful name.

After much missionary labor, Prince Gallitzin established many colonies throughout southwestern Pennsylvania. He spent much effort and money in order to teach the colonists to know and love God. After establishing these colonies, he took up the pen and wrote pamphlets on controversies between Catholics and Protestants. Prince Gallitzin died in 1841 among many of his converts, who had learned to love him. The little town of Gallitzin, in Pennsylvania, is named after him.

OUR YOUNG WRITERS

Richard Mosbauer, Grade 6, St. Mary's School, Independence, Mo.

Judith O'Keefe, Grade 6, St. Columba School, Ottawa, Ill.

Sandra Jean Hupp, Grade 4, Academy of Mary Immaculate, Wichita Falls, Tex.

Anite Guidry, Grade 4, Holy Souls School, Pampa, Tex.

John Kosarda, Grade 3, Edwardsville, Ill.

ACTS OF THE APOSTLES—CHAPTER 7

The Church's First Growing Pains

MARIGOLD HUNT

IN the days of the Apostles nearly everybody spoke some Greek, whatever their own language was, just as in American nearly everybody speaks some English, even if they have just come from abroad and their own language is something quite different.

The Apostles' own language, and the language of everyone who grew up in Our Lord's country was Aramaic, which is a kind of Hebrew, but they all knew some Greek, too.

Now the Jews who came from abroad did not speak Aramaic, but had Greek for their home language, and I daresay this made them feel quite a little strange and out of things. Anyhow, some of these Greek-speaking Jews complained to the Apostles that when food and clothing and so on were given out from the common fund, they didn't get their fair share. The poor widows among them, they said, were being particularly neglected.

The Apostles decided that the thing to do was to have the Christians choose seven good men, whom everybody liked, and put them in charge of this work. "We have quite enough to do," they said "with preaching and praying, without giving up our time to distribute food."

Everybody thought this was an excellent idea and the seven men were chosen. To make sure there were no more complaints, they were all men whose home language was Greek! These seven were to help the Apostles in everything, but particularly in seeing to the distribution of goods. St. Luke called them Deacons. They were ordained for their work by the apostles, not as priests — they didn't say Mass—but they were to baptise and preach as well as seeing to their own special work.

Everything went well after this, and the Church went on growing fast—even the Jewish priests of the Temple were being converted in large numbers.

St. Stephen

BUT there were a number of Greek speaking Jews in Jerusalem who had not been converted, and who didn't at all like the turn things were taking, and they particularly disliked one of the deacons whose name was Stephen. He was a young man, and a very holy one, and even in those days of many miracles, his were known to be especially wonderful, and his preaching particularly successful. They tried arguing with him, but always had the worst of it, and as I expect you have noticed, nothing is so apt to make people bad tempered as losing an argument.

So being spiteful people, they thought of a spiteful idea, which was to pay people to spread a rumor that Stephen was speaking blasphemously of God and of Moses. This rumor reached the ears of those "important people" who had already imprisoned the apostles and then had to let them go, and who no doubt had been wondering what to do next. This, they thought, was the very thing they had been waiting for! So Stephen was pounced upon and brought to the Council, and accused of blasphemy by people who knew perfectly well it wasn't true.

"Why, we have heard him say," they said, "that Jesus of Nazareth will destroy this place" — they meant the Temple — "and will change the traditions Moses gave us."

Everyone in the Council looked at Stephen, hoping to see him looking confused and guilty, but not at all—"his face was like the face of an angel."

for the children

Chats Out Of Church

FATHER RAY GRIBBIN

Hello Girls And Boys!

JUST today I was thinking about "weak things." And as I thought I remembered some weak things that I knew long ago. One of them was the little tree planted by our side of the road after the road itself had been repaired. The tree was so new and tiny that we had to prop it up with boards, and hope that it would not die. And it is a good thing we did prop it up, because now the tree is big and strong.

Then there was the little dog that belonged to the girl down the street. He was a St. Bernard, but when he was born he was awfully weak. His little legs could not hold him up. So the girl's mother had to give the dog medicine and feed him special food. After a long time the dog got strong and healthy. He got to be big and beautiful, and worth lots of money.

The same thing happened to the dog, of course, often happens to girls and boys when they are small. Some of them are weak when they are born. And because they are worth much more than trees or dogs their mothers and fathers do everything they can to help them get strong enough to live their whole life through without getting terribly sick. They give the children special medicine, take them to special doctors. Sometimes they even send them to the mountains, or to the sunny states in the south. And most of the time the children do grow up to be strong and healthy.

It is important, then, that we have strong, healthy bodies. But it is much more important that we have strong, healthy souls. Our Lord knew that. And He knew that the life He puts into our souls at Baptism is often weak. So He made a special Sacrament to strengthen that life. That Sacrament is Confirmation.

What the boards did for the little tree in front of my house Confirmation does for our souls. It makes them strong and healthy. It works inside of our souls as medicine, and good food, and sunshine work inside of our bodies. It takes away the weakness that our souls have even after Baptism and gets them ready for a long, hard, and holy life.

Sometimes, I know, boys and girls do not think that there will be things in their life that can hurt their souls. But there will be. The devil will try to hurt every soul in the world. He will try to lead every one into sin. And if a soul is weak, he may succeed. He may crush out of it that life that Our Lord put into it at Baptism.

So it is important that our souls be strong enough to fight back when the devil attacks. They must be ready for him. They must be as ready as wrestlers in the ring, as football players on the fields, as soldiers on the battle line. And in order to be that ready our souls must be "signed with the sign of the cross, and confirmed with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost," They must receive the Sacrament of Confirmation.

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Rally Round

Continued from page 5

ing a-bed; but like the faithful Catholics they were, there they knelt waiting for me to begin the Mass. Throughout the course of the Mass, I was reassured by the thunder of their feet as they rose and pulled toes along the floor. I heard familiar rustles as they sat and knelt.

And then, at Mass's end, I came down for the prayers at the foot of the altar.

"Hail Mary," I said in my best, clearest, most emphatic tones, and completed my half of the lovely greeting to Our Lady.

Then did the silence rise and smite me with deafening lack of emphasis.

Then was I assailed by nothing. Fully 800 people must have been back of me, but they were buried under waves of wordlessness. I strained a bit and caught a mild sort of remote murmur, like waves heard from an ocean two miles away as one lay awake at night and strained to catch the sound of the sea.

"Hail Mary," I cried, and the echoes answered a vague, formless, inarticulate, "Hhhhhhhhh Merrrrrrrrrrrrrrrrr!"

The language, faint and far off, must have been Arabian or one of the less known Chinese dialects. The people could have been gargling or spraying their throats with disinfectant. Shall we suggest, "Let us Spray"?

Then did my mind wander.

Almost a thousand husky, vigorous, loud spoken, clear voiced Americans back of me, and their accumulated and united volume of prayer would not have awakened a restless child tossing in an afternoon's nap. Great defenders of free speech, but they were surely being tight with it. Men and women who claimed the great American privilege of talking up, saying their say, shooting off their faces; and from the sound of it, they were wearing muzzles, mufflers, or gags.

I thought how only yesterday afternoon, many of them sat in the stands and cheered the home team as it moved forward to a miraculous eighth inning rally and victory. How they had made the welkin ring; and ringing welkins is no easy job in a town where the welkin continuously winces to the roar of traffic and the shriek of angry rubber on cement. Shortly the football season would be upon them, and they would throw back their heads and give forth with a "Rah! Rah! Rah!" that would make the Russians hesitate to attack a nation with lungs like those. Or basketball would jam-pack them into the stands, while the roof above their heads bounced up and down under the assault of their yelling.

I thought of Dad crying out at the top of his angry lungs, "Shut up, you kids! I'm trying to read, and you sound like Indians on the warpath!" I recalled how between hands of her last bridge luncheon, Mother and the Girls burst into a volume of sound, the decibis of which would have shot high the arrow on a sound recorder. I thought of the way brother can yell across the crowded thoroughfare when he wants to hail a passing friend, and how even Sister can lift her voice in an emphasis that leaves no doubt as to her emotions or her vigorous thorax.

But as they prayed back of me there, I could imagine the angels straining forward and glancing from one to the other. "They are praying, aren't they? That isn't just the sound, the pitter patter of termites' feet under the church flooring?" God is everywhere and He can hear the lightest whisper, so probably He could catch what murmur forced its way out from tightly closed teeth and constricted throats. God knows all languages so undoubtedly he knew what "Hhhhhhh Merrrrrrr" meant "Holy Mary," while the blur of sound that followed like a stuck buzzer had something to do with an important request to God's Mother to pray for us and all sinners now (when Heaven knows we need her prayers) and at the hour of our death (when we shall be happy indeed to have it.)

Well can I recall the first time I made my transition from a parish church, and a good one too, to our Jesuit Novitiate at Florissant. My first introduction to the new life was, properly enough, the Community Mass. And when at the end, we knelt for the Prayers after Mass, I got the surprise and shock of a lifetime. There were less than 150 young men in the chapel, but when the celebrant had finished "Hail Mary!" the "Holy Mary, Mother of God" burst about me with a volume of sound that almost blasted me out of my pew. Everybody prayed. Everybody prayed so loud and clear that the smallest cherub had no trouble hearing. It was a massed sound attack upon the gates of God. It was the proud and vigorous tossing of a petition up to the Battlements of Heaven.

Nobody around me was afraid of the sound of his voice. Nobody was ashamed of what he said. And everybody seemed determined to catch the attention of Mary, however distracted by the variegated needs of her children, and to impel God by sheer force and emphasize to listen!

I liked it a lot; and it made me feel I was surrounded by men who said their prayers out of deep conviction and with all the force of strong young souls and vigorous young bodies.

But now in the parish church, years later, I was back once more in the canyons of silence. Prayer had dropped to a whine, a whisper, and a muttered murmur. There was neither emphasis, conviction, nor strength of appeal. Eight hundred people prayed, but Satan must have grinned at their weakness, and I doubt if the lack of roar would have frightened Stalin against whom they prayed. Pray up, my friends, pray up!

For First Aid for
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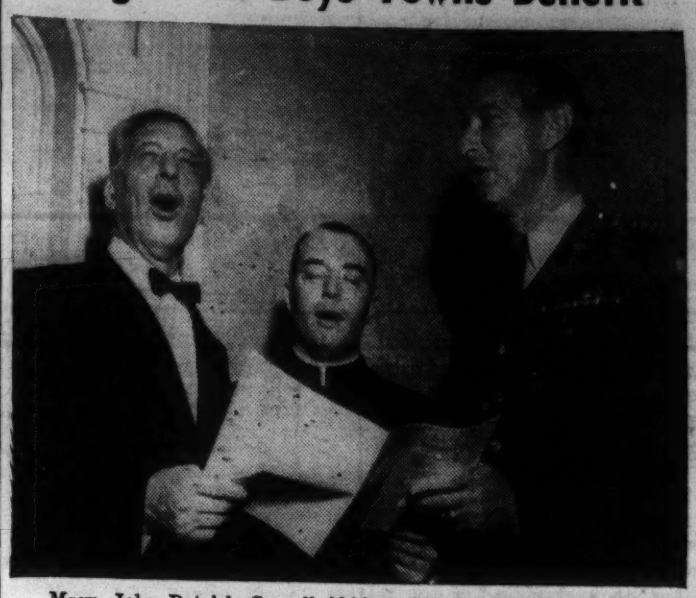
Father Conroy Talking

Continued from page 5

elry go to a jeweler. If you want advice on television go to a television expert. If you want to know more about polio research, go to an accredited doctor. And if you want advice on love—well, don't look to the failures in love. Rather look to those who have been successful—the good husband and wives, fathers and mothers whom you know.

Best of all look to the God of Love upon whom all such successes are based. A prayer to Him will not only save you 75 cents at a movie box-office but it will teach you a lot about real love. He is an Expert!

Singers At Boys Towns Benefit



Msgr. John Patrick Carroll-Abbing, founder-director of the Boys Towns in Italy, is joined in song before start of a $100-a-plate dinner in New York by Gen. Mark W. Clark, commander of U. S. Army ground forces, and Ezio Pinza, operatic star. The dinner, attended by some 1,000 guests, was held for the benefit of the Italian Boys Towns. Gen. Clark, in his first public address since becoming ambassador-designate to the Vatican, declined to touch on the issue of his prospective appointment. Since the Italian Boys Towns were started in 1945 they have aided 22,000 young casuals of the fighting in Italy. Other guests at the dinner included Auxiliary Bishop James H. Griffiths of New York and Marchioness Elena Pacelli Rossignani, niece of Pope Pius XII.

GOSPEL STORY

Prison Of Prejudice

ALBERTA SCHUMACHER

JESUS said in today's Gospel, "and blessed is he who is not scandalized in Me." "Scandalized in me," i. e., hindered from conceiving the truth concerning Him.

Conversation lagged the other night in a group of people. You and I know what happens when conversation lags. Gossip is apt to begin. Partly to head off and partly to gain fresh ideas pleasantly I steered the conversation around to the subject—"Do Catholics hinder non-Catholics from conceiving the truth concerning Christ and the One True Church?"

The only other convert in the group had plenty to say on the subject. "I loved Jesus," she said, "long before I learned the true faith. I held close to my heart a God of love and charity. I sought love and charity in people, by way of seeking the church that was truly Christ's Church. These are some of the Catholic types I met who delayed my conceiving the truth, that Christ established the One True Church and the Sacraments for all men's salvation.

"Ruth, a Catholic girl, and I often bowled together. One night there was a question that came up regarding the game. 'I'll bet Ann lied,' Ruth said flatly. I argued that Ann wasn't the kind of girl to lie. 'Why not? She isn't Catholic,' Ruth said. That hurt. She blushed after she said it, remembering I wasn't Catholic either. You don't win converts by belittling those not of the faith. You win them with loving encouragement of their good points. They have souls, to, and consciences.

"Another Catholic girl worked at the drug store soda fountain. Her name was Angela. The girls were talking one night of feeling sorry for a girl whose father and mother were seeking a divorce. 'What does it matter?' asked this unenlightened Catholic who had not received the benefits of good sound Catholic education. 'Protestants aren't really married anyway. They just live together.' My heart was chilled. What ugly people Catholics were to believe such a thing, I thought to myself. See how ignorant fallacies hinder the non-Catholic from conceiving the truth about Christ and His Church. All who are well-acquainted with the Catholic faith know the Church teaches Protestants are truly married. An earthly judge will tell a lawbreaker that ignorance of the law is no excuse. I wonder what the heavenly Judge will say about culpable ignorance.

"I heard Joan, a Catholic girl, tell her date one evening, 'we can park tonight; I'm going to Confession tomorrow.' Was she joking or did she mean it? If she was joking the joke was in bad taste. If she was serious — well, that was even more serious. Either was bad because at least one non-Catholic who overheard — myself — thought, so that's what Confession means! You sin all you want and go to Confession and then go right back and do as you please all over again. How very far from the truth, for there must be true sorrow for sins committed and a firm purpose to avoid even the occasion of the evil, or the confession is not a worthy one."

Well, the born Catholics in the group were rather taken aback by that convert's frank revelations. Each managed to think of at least one way she knew personally of a Catholic giving scandal to those not of the faith. The other convert, who used first names in telling her story, was from a town in another state, so she was not hurting anyone's good name. Possibly even the first names are substitutes. I didn't ask. I just made up fictitious ones of my own to be sure. The time that had elapsed added to the anonymity. The evening was most profitable. Not only did I get the material for this story, but I think we all became more sensitive to remembering how our actions look to others.

Jesus said, "and blessed is he who is not scandalized in me," meaning hindered from conceiving the truth about Him. Undoubtedly

Continued on page 8

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Young Readers And Writers

ALMA SAVAGE, Children's Page Editor

Letter From Alma

I'VE just finished reading "The Queen Replies" by Sister M. Marcelline. It is such a tender, pleasing story you will want to read it just as a story. It is really a Christmas play done in three acts, and can easily be put on by a group of children or young people with the help of a director.

The story takes place in the children's ward of the Madonna Hospital, and though you might think that children who are not well enough to go home for Christmas might feel a little sad, you will change your mind after you read this charming play.

The plot centers about a small boy named Danny. He isn't very sick actually—he can be in and out of bed during the day and can join in the play periods, and listen to the stories Sister Angela tells the children. But he had been so frightened by seeing burglars hurt his father that his voice froze up in his throat, and after that he couldn't talk at all.

Now what happens in the hospital those days before Christmas, and on Christmas eve, and how it affects the children, and of course, Danny, the great joy and excitement on Christmas morning when everyone discovers what has happened—all that I'm not allowed to tell you here. I can only say that you will be as delighted reading the story as the children were to whom these wonderful things were happening.

The author of "The Queen Replies," Sister Marcelline, is a very wonderful Ursuline nun who has taught children and who loves and understands them more than almost anyone I know.

"The Queen Replies" is very simple to put on as a play. All you have to have besides the children to act it out is a bit of wire and some inexpensive cloth to make wings for the angels. The robes can be fashioned out of different light colors of cheese cloth, and of course, you will need a baby doll for the Christ Child.

We have been talking about "The Queen Replies" as though it were only a play for acting. It is much more than that. It is a tender story that each of Our Sunday Visitor young readers will delight in reading and owning. I hope each of you will find a copy in your stocking, or wrapped up sitting under the tree with your name on it on Christmas morning. It costs 75 cents, plus 5 cents for postage. It has just now been published and you can order it from St. Anthony's Guild, Paterson, New Jersey, or you can get it from Our Sunday Visitor.

The Apostle Of The Alleghanies

LEWIS HITE

Grade Eight, Saint Wendelin School, Pittsburgh, Pa.

IF, by chance, you would be passing through the little town of Loretto, which is nestled in the southwestern part of the Allegheny mountains of Pennsylvinia, you

would see the statue of a missionary priest. Of course, you would wonder why it was there and you would ask some resident of the town. Obligingly, with a boastful gleam in his eye, and a boastful tone of voice, he would say, "That's Prince Gallitzin, the Apostle of the Alleghanies."

Prince Gallitzin was a Catholic priest and the son of the Ambassador of Russia to "The Hague." in 1792 he was sent to America by his mother, to study and travel. His close observation of the Catholic Church led him to volunteer for missionary work. He entered the seminary at Baltimore and later was raised to the priesthood by Bishop Corroll.

Due to international trouble, Prince Gallitzin was forced to change his name to Father Smith. Only after his father's death and his own disinheritance by the Czar of Russia, was he able to resume his rightful name.

After much missionary labor, Prince Gallitzin established many colonies throughout southwestern Pennsylvania. He spent much effort and money in order to teach the colonists to know and love God. After establishing these colonies, he took up the pen and wrote pamphlets on controversies between Catholics and Protestants. Prince Gallitzin died in 1841 among many of his converts, who had learned to love him. The little town of Gallitzin, in Pennsylvania, is named after him.

OUR YOUNG WRITERS

Richard Mosbauer, Grade 6, St. Mary's School, Independence, Mo.

Judith O'Keefe, Grade 6, St. Columba School, Ottawa, Ill.

Sandra Jean Hupp, Grade 4, Academy of Mary Immaculate, Wichita Falls, Tex.

Anite Guidry, Grade 4, Holy Souls School, Pampa, Tex.

John Kosarda, Grade 3, Edwardsville, Ill.

ACTS OF THE APOSTLES—CHAPTER 7

The Church's First Growing Pains

MARIGOLD HUNT

IN the days of the Apostles nearly everybody spoke some Greek, whatever their own language was, just as in American nearly everybody speaks some English, even if they have just come from abroad and their own language is something quite different.

The Apostles' own language, and the language of everyone who grew up in Our Lord's country was Aramaic, which is a kind of Hebrew, but they all knew some Greek, too.

Now the Jews who came from abroad did not speak Aramaic, but had Greek for their home language, and I daresay this made them feel quite a little strange and out of things. Anyhow, some of these Greek-speaking Jews complained to the Apostles that when food and clothing and so on were given out from the common fund, they didn't get their fair share. The poor widows among them, they said, were being particularly neglected.

The Apostles decided that the thing to do was to have the Christians choose seven good men, whom everybody liked, and put them in charge of this work. "We have quite enough to do," they said "with preaching and praying, without giving up our time to distribute food."

Everybody thought this was an excellent idea and the seven men were chosen. To make sure there were no more complaints, they were all men whose home language was Greek! These seven were to help the Apostles in everything, but particularly in seeing to the distribution of goods. St. Luke called them Deacons. They were ordained for their work by the apostles, not as priests — they didn't say Mass—but they were to baptise and preach as well as seeing to their own special work.

Everything went well after this, and the Church went on growing fast—even the Jewish priests of the Temple were being converted in large numbers.

St. Stephen

BUT there were a number of Greek speaking Jews in Jerusalem who had not been converted, and who didn't at all like the turn things were taking, and they particularly disliked one of the deacons whose name was Stephen. He was a young man, and a very holy one, and even in those days of many miracles, his were known to be especially wonderful, and his preaching particularly successful. They tried arguing with him, but always had the worst of it, and as I expect you have noticed, nothing is so apt to make people bad tempered as losing an argument.

So being spiteful people, they thought of a spiteful idea, which was to pay people to spread a rumor that Stephen was speaking blasphemously of God and of Moses. This rumor reached the ears of those "important people" who had already imprisoned the apostles and then had to let them go, and who no doubt had been wondering what to do next. This, they thought, was the very thing they had been waiting for! So Stephen was pounced upon and brought to the Council, and accused of blasphemy by people who knew perfectly well it wasn't true.

"Why, we have heard him say," they said, "that Jesus of Nazareth will destroy this place" — they meant the Temple — "and will change the traditions Moses gave us."

Everyone in the Council looked at Stephen, hoping to see him looking confused and guilty, but not at all—"his face was like the face of an angel."

For the children

Chats Out Of Church

FATHER RAY GRIBBIN

Hello Girls And Boys!

JUST today I was thinking about "weak things." And as I thought I remembered some weak things that I knew long ago. One of them was the little tree planted by our side of the road after the road itself had been repaired. The tree was so new and tiny that we had to prop it up with boards, and hope that it would not die. And it is a good thing we did prop it up, because now the tree is big and strong.

Then there was the little dog that belonged to the girl down the street. He was a St. Bernard, but when he was born he was awfully weak. His little legs could not hold him up. So the girl's mother had to give the dog medicine and feed him special food. After a long time the dog got strong and healthy. He got to be big and beautiful, and worth lots of money.

The same thing happened to the dog, of course, often happens to girls and boys when they are small. Some of them are weak when they are born. And because they are worth much more than trees or dogs their mothers and fathers do everything they can to help them get strong enough to live their whole life through without getting terribly sick. They give the children special medicine, take them to special doctors. Sometimes they even send them to the mountains, or to the sunny states in the south. And most of the time the children do grow up to be strong and healthy.

It is important, then, that we have strong, healthy bodies. But it is much more important that we have strong, healthy souls. Our Lord knew that. And He knew that the life He puts into our souls at Baptism is often weak. So He made a special Sacrament to strengthen that life. That Sacrament is Confirmation.

What the boards did for the little tree in front of my house Confirmation does for our souls. It makes them strong and healthy. It works inside of our souls as medicine, and good food, and sunshine work inside of our bodies. It takes away the weakness that our souls have even after Baptism and gets them ready for a long, hard, and holy life.

Sometimes, I know, boys and girls do not think that there will be things in their life that can hurt their souls. But there will be. The devil will try to hurt every soul in the world. He will try to lead every one into sin. And if a soul is weak, he may succeed. He may crush out of it that life that Our Lord put into it at Baptism.

So it is important that our souls be strong enough to fight back when the devil attacks. They must be ready for him. They must be as ready as wrestlers in the ring, as football players on the fields, as soldiers on the battle line. And in order to be that ready our souls must be "signed with the sign of the cross, and confirmed with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost," They must receive the Sacrament of Confirmation.

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Thought For The Week

Let's Go To Christ Through Mary

JUST as the coming of Christ was foretold in the Old Law, so was the coming of her who was to be His Virgin Mother.

Immediately after the fall of our first parents God promised a Redeemer, and, in His denunciation of their tempter, He foretold that a woman would crush his head. That woman, never for one moment under his influence, was Mary Immaculate.

Belief in the Immaculate Conception was promulgated as a doctine of the Catholic Church less than 100 years ago, but throughout the ages Christ's followers honored Mary as "our fallen nature's solitary boast," as the only human creature whose soul was not tained by Original Sin.

The Church does not teach that Mary, a descendant of Adam, did not need redemption. She rather teaches that the merits of Christ, applied to us through the Sacrament of Baptism, were antecedently applied to her soul at the very moment of its creation.

Non-Catholics do not understand what we mean by the Immaculate Conception, as most of them do not know what we mean by the Virgin Birth. The latter does not refer to Mary, but to Christ born of a virgin. Those who deny the transmission of Original Sin must believe that every soul is conceived immaculate, and, therefore, should find it easy to believe that Christ's mother was so conceived.

It is of Catholic faith that everyone who inherited human nature from Adam, in whom it was officially on trial, inherited that human nature tainted at its source. That means that it was inherited deprived of the supernatural life in which the soul of Adam was "constituted" at the time it was created. Mary's soul, because of the office she was to fulfill, was created ever more "full of grace" than that of Adam or Eve.

The Catholic sense of propriety would rebel at the very idea that Mary, the second Eve, was born a sinner. She was to be the instrument in God's hands to undo the effects of the first Eve's sin, just as Christ, the second Adam, was to restore mankind to a glory and dignity even greater than that enjoyed by the first Adam.

The Messias, or Christ, God the Son, came to us through Mary. Let us prepare for the anniversary of His coming through her. She is regarded by the Church as the Mediatrix of all graces, the only human being now in heaven with body and soul. Since we call her our Heavenly Mother, let us on this day resolve to live worthily of her and, during this Advent season, to make ourselves worthy of the fruits of Christ's redemption.

News And Notes On Books

Conducted by Rev. G. J. Gustafson, S.S.

St. Joseph Daily Missal: Two Volume Edition. Priced from $5.50 to $24.00. Catholic Book Publishing Company, New York.

WITH the flourishing growth of the liturgical movement in our country, the Missal has finally gained the place of honor that it so richly deserves. In the spirit of this movement, the Catholic Book Publishing Company published the "St. Joseph Daily Missal" in December of 1950, edited by Father Hoever, S.O.Cist., Ph.D. The instant country-wide approval of the "St. Joseph Daily Missal" prompted the well known editor and publishers to present to the Catholic public a two-volume edition. From all indications this Missal is a milestone in American liturgical publications, as it is the only two-volume edition printed in English.

Each volume is suited for about one-half of the liturgical year. Volume I contains all the Masses celebrated from the First Sunday of Advent to Easter Sunday, together with the corresponding Feasts of the Saints. Volume II contains all the Masses celebrated from Easter Sunday to the First of Advent, together with the corresponding Feasts of the Saints during this time.

"St. Joseph Daily Missal" is complete in every respect. Some of the outstanding features are: large easy-to-read type, an accurate English translation of the Prayers, the uniform English-Latin text of the Ordinary, printed in red and black in a very practical and attractive format, the popular Confraternity of Christian Doctrine text of the New Testament, and simplified Sunday and Daily Liturgical Calendars. There are more than 40 beautiful black and white illustrations and 12 beautiful religious art reproductions in full color. The many other helpful features in this new two-volume Missal will enable Catholics to pray the Mass with the priest with the fullest attention and understanding. It makes an ideal Christmas gift. (See advertisement on page 3.)

SINCE 1948 Cardinal Spellman has been preparing a prayer book for the faithful which he believes will meet their daily spiritual needs during these perilous times. It was published under the title of Cardinal Spellman's Prayer Book on December 1st.

The book contains 68 prayers composed by the Saints and range in time from Saint Jerome to the days of St. Frances Xavier Cabrini. There is hardly any human wish, hope or desire which may not be satisfied by one or another of these prayers. The reader has the privilege of uttering the inspiring prayers of such holy lovers of God as St. Augustine, St. Margaret Mary Alacoque and St. Thomas Aquinas, to choose from 36 Saints whose prayers are recorded in this great Prayer Book.

While drawing on the vast treasury of the Church for many of the prayers he has incorporated into his book, Cardinal Spellman has collected six of the prayers composed by the present Saintly Pontiff Pius XII, which will include his prayer in honor of the Assumption, the dogma promulgated last year.

To give this prayer book even greater effect His Eminence gathered prayers to Special Saints whose lives offer extraordinary appeal to seeking souls in these days.

The prayer book also contains all the recent additions authorized by the Holy See. There is the new Mass for the feast of the Assumption. Also in its pages are prayers to the recently canonized St. Maria Goretti, Blessed Pius X and Blessed Dominic Savio.

The prayer book is totally different from other standard prayer books as it is planned to offer the reader prayers for every day in the year, providing special devotions for each day of the week and each month of the year. To illustrate these special features Sunday is dedicated to the Most Holy Trinity. Monday prayers are assigned in preparation for death. Tuesday the Blessed Sacrament is adored with special prayers.

For all months of the year, the same pattern is followed. January is the month of the Holy Family; May, the month of Mary, etc. Great care and skill enter into the choice of prayers appointed for the devotion of the month. The cycle of devotions is so broad as to embrace very many of the authorized forms in general use among the faithful. Twenty seven Novenas are listed in the index and range from prayers to Our Lord and His Blessed Mother to the Holy Souls in Purgatory.

For the convenience of the readers and as well to save them the added cost of a Missal all the Masses proper to every Sunday of the year, great feasts and special functions are included. We recommend it as a Christmas gift that will be deeply appreciated.

Cardinal Spellman's Prayer Book is published by The Edward O'Toole Co., Inc., of New York in a selection of bindings priced at $3.25, $4.50, $6.00, $10.00 and $12.50. (See advertisement on page 4.)

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O Miraculous Infant Jesus! prostrate before Thy sacred image, we beseech Thee to cast a merciful look on our troubled hearts. Let thy tender Heart so inclined to pity be softened by our prayers, and grant us that grace for which we ardently implore Thee. Take from us all affliction and despair, all trials and misfortunes with which we are laden. For Thy sacred infancy's sake hear our prayers and send us consolation and aid, that we may praise Thee, with the Father and the Holy Ghost, forever and ever. Amen.

1—All thanks to the Infant Jesus, for the speedy answer to my prayers, that the bitterness and anger leave both our hearts, minds and lips, and that we gain a better love and understanding of each other. Thank You! Mrs. J. W. S.

2—I am sure the Infant Jesus of Prague has heard my prayer and I promised to make it public as I have a great devotion to Him and my prayers are always heard. Miss F. E. J. B.

3—Devotion to the Infant of Prague has worked miracles for my family and me. I promised public acknowledgement and am happy to make this known. C. L. G.

4—My son has returned to the Sacraments. Please make this public also thanks to the Infant Jesus of Prague. J. B. F.

5—I wish to thank the Infant Jesus of Prague for a very great favor. M. R.

6—We wish to publicly acknowledge our gratitude to the Infant Jesus for special favors. We needed a buyer for a place so badly because of poor health. We are so grateful for this and many other favors granted to us. Mr. and Mrs. H. L. D.

7—My husband had been unable to find employment for over two months. I promised to have it published when my prayers were answered and he was once more working. I began a novena to the Infant Jesus of Prague and in less than a week my husband was working. I do want others to know of the wonderful work of God. Mrs. H. E. S.

8—I owe an immeasurable debt to the Infant Jesus. I was an alcoholic and my family and service career were both about to be lost. I hope I may always do honor to the Infant for the favors I have received. Cpl. J. R. Mc.

9—We are both very thankful to the Divine Infant Jesus of Prague, who never seems to forget us. K. L. and F. C. C.

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CHARLIE CALLAHAN'S Sportscasting

MRS. Walter Wellesley Smith, who is the wife of Red Smith, one of our country's most distinguished sports columnists, once told me that her husband's Dad really thought his son was doing well in the world when his name was mentioned in *Our Sunday Visitor*. Consequently, I trust everybody associated with the Smith family will be pleased as I turn this week's space over to Red and repeat a column of his that ran about three weeks ago in the New York Herald Tribune and other papers in which he is syndicated.

The snide and suspicious will be of a mind that I'm just trying to sidestep my weekly stint of "literary" labor. But that is not so. It is just that I would like to have all our readers read this particular column of Mr. Smith's, which deals with the very timely topic of the ills of college football. So, from here on you are privileged to read the work of a good writer:

There is at hand a report on some observations about the current state of college football that were made recently in Green Bay, Wis., that fountainhead of original thought, that pearl of the Great Lakes, that dairyland mecca of cosmopolitan gaiety and continental savor whose lofty position in sweaty society was recognized long before modern football evolved from rugby. (It was recognized by the Indians, who called the region bay of the evil-smelling people even before the white man arrived to build locker rooms for the professional Packers.)

The comments of interest here were made in a speech by Tom Hearden, coach of St. Norbert's College, which is five miles up the Fox River from Green Bay in the smaller city of DePere. If you have a longish memory you may recognize Hearden as right halfback and co-captain of the 1926 Notre Dame team.

What the forthright Hearden said was: "If football is valuable, let's not treat it as a necessary evil; let's incorporate it in the curriculum."

Underwrite Football

One of the major underlying reasons for over-emphasis of football, he said, was the notion that this sport must bring in enough revenue to support itself and the college's whole athletic program.

"Make it a part of the school curriculum financed by the taxpayers," Hearden recommended, speaking particularly of tax-supported state schools like the University of Wisconsin. "If it isn't self-supporting, state help should be provided; if football produces a surplus, it should go into the state educational funds."

From this distance, it looks as though the man is getting very close to the kernel of the problem. Virtually all of football's ills are the result of its financial structure. Colleges greedy for fat gate receipts go into the hole to build big stadia; they go deeper to buy football teams good enough to fill the stadia and pay off the bonds; they expand their coaching staffs, their scouting systems, their athletic plants generally, and before they know it they're riding a dizzy whirligig that doesn't stop and let 'em get off.

During a conversation regarding the National Collegiate Athletic Assn's plan for an experiment in controlled televising of football, the Rev. John Cavanaugh, C.S.C., President of Notre Dame, touched on this topic. He was talking about the reason why honest, well-intentioned men connected with college sports felt something had to be done about television's threat to football gate receipts.

Physical Education

These honest, well-intentioned men feel strongly that physical education is important to colleges and important to the nation. For years they have depended on football to pay the bills for a wide program of athletic training. They are alarmed lest some influence like television cut gate receipts to a degree that would require curtailment of the whole program of physical development.

Speaking as the president of a college that enjoyed exceptional financial benefits from football, Father Cavanaugh objected to the principle that football must pay the bill.

He wasn't arguing that colleges should tear down their stadia or quit charging admission to the games or anything of that sort. He was merely expressing personal dissatisfaction with those who accept without question the theory that football must be the highly commercialized big brother that carries the whole load for the athletic department.

If sports and physical training have a proper place in education, he thought, maybe the college ought to be prepared to pay the bill, with or without help from football.

Note: I must come back for wind-up of this week's piece of reading to mention that when Red Smith writes about Green Bay, Wis., it can really be said that he is writing with authority. It happens to be his home town.

"Gee, don't you folks ever shovel your walk?"

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Gospel Story

Continued from page 7

then blessed is he who does not scandalize others.

When I was a little girl Grandma would say of all tall stories, "Oh, that's scandal for the jaybirds!" Jaybirds, as you know, are very noisy birds. Now I know gossipy people are their human counterparts. They can make something out of a merely thoughtless word or action. I find it easier to avoid the gossip's company than to be on "pins and needles" to keep from giving fuel for a tale that will grow every time it is told. The gossip makes so much out of so little. We must not give them anything they can use to hinder others from conceiving the truth about the Church.

The thing to remember is that the non-Catholic is locked in a prison of prejudice that has accumulated during his growing-up years. The key to open his jail is love. Scandal ads another iron bar.

Fighting 69th

Continued from page 5

be adopted there as part of the excellent spiritual program. We hear the same from the Catholic Student Council of Honolulu and many other similar youth groups. If it's the spiritual you want in your program then take a look at the FIGHTING 69th.

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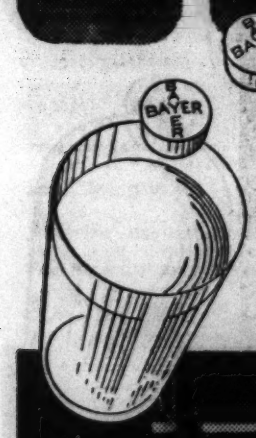

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How To Discover His True Church

Continued from page 1

Two days after Judas betrayed Me, which was followed by his self-destruction, I said to the 11 corporately, and not individually, and not to any other individuals: "As the Father has sent Me I also send you" (John 20:21), i. e., for the identical purpose.

It was to these same men, corporately, that I imparted this extraordinary commission constituting My Church's Charter:

All power in heaven and on earth has been given to Me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you (Matt. 28:18-20).

That I was speaking to them corporately and not as individuals, is clear from the words which I immediately added, and which contain a promise that has been faithfully kept, as one would naturally expect of a divine promise: "And behold I am with you all days even unto the consummation of the world" (Ibid. 20).

I could not have been with the Apostles individually until the end of the world, because I had no intention of preserving them from the fate of all—death. It is evident, therefore, that the divine corporation would endure through the centuries only through successors of My Apostles and through none other.

Shortly after My return to Heaven, the 11 met to select a successor of Judas as described in the first chapter of the Acts of the Apostles. Peter presided at that meeting, and reminded his fellow apostles that they must make their choice from among men who had been "in our company all the time that the Lord Jesus moved among us, from John's Baptism until the day He was taken up from us. Of these one must become a witness with us of His Resurrection" (Acts 1:23-26). After earnest prayer Mathias was selected and "he was numbered with the 11 Apostles."

Christ Chose Paul

Later Paul, whose name I changed as I did that of Peter, was chosen directly by Me as another Apostle. Didn't I direct these words to Ananias (Acts 9:15-19): "Go, for this man is a chosen vessel to Me, to carry My name among nations and kings and the children of Israel, for I will show him how much he must suffer for My name"?

Addressing Saul, Ananias said: "Brother Saul, the Lord has sent me Jesus, Who appeared to thee on that journey, that thou mayest recover thy sight and be filled with the Holy Spirit."

In the 26th chapter of the Acts, Paul tells the story of his conversion, and refers to his personal selection by Me as an Apostle (Ibid. 5:16-17).

The original corporation, commissioned by Me, represents Me and carries on My work in the world. The "One, Holy, Catholic and Apostolic Church" was constituted of the 11 men whom I addressed on Easter and on the eve of the Ascension, and of Mathias, duly elected by My Apostles themselves to replace Judas, and of Paul, miraculously chosen by Me after My return to Heaven.

As none of the original members of the divine corporation could have appointed himself, neither can there be any self-appointed successors of the apostles. Their immediate successors could have been only those who were selected and consecrated by earlier legitimate successors of the Apostles.

INQUIRER: Throughout my religious experience nearly all controversy has centered round Peter, who, the Catholic Church claims, was appointed head of the Apostolic body by You; and about the Popes from the earliest days, who claimed to be successors of Peter—a claim which, I was told, could not be substantiated by history.

CHRIST—I shall leave to the historians to prove that Peter did have successors down through all the centuries. But presently I should make it clear to you that I actually did appoint Peter as the visible head of a visible organization, such as My Kingdom plainly is, after I, the real head and founder, returned to Heaven and left My Church on earth.

After having clearly established the fact that My Apostles were schooled by Me corporately and commissioned by Me corporately to appoint successors until the end of time, your thoughts rightly turn to the consideration of the provision made to govern My Kingdom here on earth after I, the Founder, returned to Heaven. You will find in your Bible words I addressed to Peter, and to which human reason, uninfluenced by prejudice, can give no other interpretation than the historical one. A united Christendom so understood those words, for centuries and "all Christians" could not have been wrong. If in modern times men forced My utterances to mean something else in order to justify the repudiation of supreme authority in My Church, there is no Scripture warrant for it.

Peter's Authority

Let us consider three utterances of Mine which not only prove the visible headship of Peter over the universal Church, but authority which such headship implies:

(1) On the very day I called Simon to be one of My Apostles, I told him that he would later be called "Cephas," which in English means "Rock."

Later when Simon, in the name of the Apostles, solemnly professed his faith in My divinity, I, in an equally solemn manner, told him what would be his office in My Church: "Thou art Cephas, and upon this Cephas I will build My Church and the gates of hell shall not prevail against it" (Matt. 16:18). St. Matthew, who quotes Me, wrote in Hebrew, and not in Greek nor Latin nor English. This is important, because his Hebrew text leaves no room to distinguish between "Petros" and "petra." In My language the identical word is used for Peter's proper name and for "Rock."

But how could there be any hesitancy to accept those words in the Catholic sense since they are connected with these striking words which I uttered in the same breath "and I will give to thee the keys to the Kingdom of Heaven, and whatsoever thou shall bind upon earth it shall be bound also in Heaven; and whatsoever thou shall loose upon earth, it shall be loosed also in Heaven" (Ibid. 5: 19)? Doesn't St. Paul (1 Cor. 10:5) refer to Me as "the Rock"? Since I called Peter "the rock," it was evidently My intention to deliver My office on earth to him.

Hasn't the "delivery of keys" always symbolized the "conferring of authority"? I had just addressed all the Apostles when I asked them "Who do men say that I am?" but following Peter's profession, I immediately switched to "thou" and "thee."

INQUIRER: But did you not, dear Lord, address to all the Apostles the same words which you addressed to Peter: "Whatsoever you shall bind upon earth shall be bound also in Heaven; and whatsoever you loose upon earth shall be loosed also in Heaven."

CHRIST: Yes, I did, because they, as a corporate body, were to constitute the "teaching Church," but I did not deliver the keys to any apostle except Peter. As I have remarked, the "delivery of keys" has always implied the delivery of special authority. But I addressed other words to Peter also which indicate most clearly that I had singled him out from among all the rest to govern My Kingdom in My place.

On the night before I died I addressed all the Apostles through Simon—who would not really be "Cephas" until I returned to Heaven — as follows: "Simon, Simon, behold Satan has desired to have you (plural) that he may sift you as wheat. But I have prayed for thee that thy faith may not fail; and do thou being once converted, confirm thy brethren" (Luke 22:31-32).

Peter's Denial

To render clear the distinction between Peter's official position in the Church and his private conduct, I informed Peter that he would deny Me that very night. Peter, the man, could sin, as every other man could; but as the official spokesman for the universal Church he could not make erroneous official pronouncements on matters of faith and morals.

Because of Peter's threefold denial before his elevation, I demanded of him a threefold profession of love and loyalty. It was after the Resurrection that I addressed him individually in these words: "Simon, son of John, lovest thou me more than these?" Simon's answer was: "Yea, Lord, thou knowest that I love Thee." Then came My commission "Feed my lambs." I repeated My question, "Simon, son of John, lovest thou me?" He made the same answer, and I repeated "Feed My lambs." I asked him the third time the identical question, and his answer was the same. Whereupon I said "Feed My sheep" (John 21:15-17).

One is prompted to ask what the lambs and sheep constitute if not My whole "flock," to which I referred frequently. I had been the shepherd of the entire flock, but henceforth Peter would be that, hence My Vicar in this world.

Haven't you perceived that in every list of the Apostles, whether given by Matthew, or Mark, or Luke, Peter is named first, although he was not the first one chosen by Me? Why is it that the same Evangelists write of him as though he was the leader of the Apostles? Why did he deliver the sermon on Pentecost Day? Why did he preside at the election of Judas' successor and at the Council of Jerusalem, even though James was Bishop of that city? Why was he the first among the Apostles to work miracles? Why did he speak for the 12 in defying the Sanhedrin—no longer having authority?

Use Of 'Rhythm' Not To Be Abused

Continued from page 10

confers upon husband and wife the right to satisfy the inclinations of nature, sets them up in a certain state of life, the married state. But upon couples who perform the act perculiar to their state, nature and the Creator impose the function of helping the conservation of the human race.

The characteristic activity which gives their state its value is the **bonum prolis.** The individual and society, the people and the state, the Church itself depend for their existence in the order established by God on fruitful marriage. Therefore, to embrace the married state, continuously to make use of the faculty proper to it and lawful in it alone, and, on the other hand, to withdraw always and deliberately with no serious reason from its primary obligation, would be a sin against the very meaning of conjugal life.

There are serious motives, such as those often mentioned in the so-called medical, eugenic, economic, and social "indications," that can exempt for a long time, perhaps even the whole duration of the marriage, from the positive and obligatory carrying out of the act.

From this it follows that observing the non-fertile periods alone can be lawful only under a moral aspect. Under the conditions mentioned it really is so. But if, according to a rational and just judgment, there are no similar grave reasons of a personal nature or deriving from external circumstances, then the determination to avoid habitually the fecundity of the union while at the same time to continue fully satisfying their sensuality, can be derived only from a false appreciation of life and from reasons having nothing to do with proper ethical laws.

Classified

The six stages of drunkenness, as outlined by Dr. C. W. Muehlberger at a meeting of police officials in Toronto, are: dry and decent; delighted and devilish; dizzy and delirious; dazed and dejected; dead drunk and DEAD.—Information.

A woman's promise to be on time carries lots of wait.—T. J. McInerney.

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Home and Family Page

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THE wind blew fiercely among the stunted growths and shrubbery of Mt. Tepeyac as the young lad made his way along the foot paths winding about the mountain side. Turning suddenly in the direction of the latest swish of wind, he was astonished to behold a most beautiful lady standing against the bare branches of a low, gnarled and twisted tree.

Startled at the sight of so heavenly a visitor and not knowing its meaning, he sought to by-pass its beckoning. But he could not. Somehow he was pressed forward by the kind and gentle voice of the Lady.

Several times the Virgin continued to appear to the poor Indian boy as he was on his way to Mass, or to assist his family, or to call the priest for his uncle who was dying of the wound of a poisonous arrow, the method used by the pagan Indians to kill their fellow-Indians who had embraced Christianity.

Bravely Juan Diego fulfilled the Virgin's orders and each time delivered her message. But the Bishop would hear nothing of what he considered the imagination of a simple, unlettered Indian.

"Build a Church to the Virgin Mary up there on that mountain-side?" He laughed at the idea.

"If your Lady wants a church and pilgrimages there, tell her to send me a sign from heaven. Otherwise I cannot believe your fantastic tales, my son."

Thus the holy man dismissed for the last time this insisting young Indian. He knew Juan was a good, a devout Christian; yet he believed the boy imagined these things. So thought all the other Padres at the Bishop's house.

Juan was sad as he had to tell the Lady again that the Bishop would not listen to him, and had demanded a sign.

"Why don't you tell the Bishop yourself, or send someone more educated, whom they would believe. You see, I am only a poor uneducated Indian. No one could or would believe me." Thus he remonstrated again and again with the Holy Mother of God, for he believed her when she told him who she was.

Sign From Heaven

Pointing out a certain place on the barren and partly snow-covered mountain, the Lady bid Juan to go there and to pick the roses he would there find. These would be the sign for the Bishop. Without doubting the Virgin's words, the lad obeyed. Quickly he gathered a large armful of the most beautiful red roses ever seen in Mexico. Wrapping them carefully in the cloak about himself, he hastened to the city. Heeding neither taunts nor entreaties from jeering groups he passed as he neared the place, he made his way straight to the Bishop.

A celebration was going on as he arrived. A large concourse had led and followed his uncle to the Cathedral to give thanks for the latter's miraculous cure as the Virgin came to his death-bed.

Passing up everyone, Juan rushed in and headed directly for the Bishop. At once he opened his cloak, saying, "Here is the sign you asked, Most Reverend Bishop."

The gorgeous roses fell to his feet. Roses, at a time when nothing was in bloom, especially not on the mountain-side! As the boy's cloak was extended to show the roses, there appeared on it a marvelous and large painting of the Virgin Mary.

Still more astonished were the Bishop and all who were with him, for it was a most exquisite painting, yet it was done on the shawl-like cloak of the Indian boy. The Bishop had his sign.

Today one of the most magnificent basilicas stands on the site where the Virgin spoke. Numerous pilgrimages wend their prayerful way up the mountain-side all the year round. But especially this week are celebrations there at a climax, for December 12 has been officially designated as the feast of Our Lady of Guadalupe.

Likewise in the United States have inter-American groups chosen Mary as their patron under this title.

Family's Reminder

Coming as it does during the octave of our own patronal feast of the Immaculate Conception, this day is another reminder to families how Mary answers prayers for the sick. Juan's uncle was instantly cured by Mary; his humble prayer was promptly answered.

Mary will do the same for families today who call upon her in faith and confidence. She is ever solicitous for the sick, and will always heed sincere family prayer on behalf of a loved one.

Is the Family Rosary a daily occurrence in your home? Is every member present at the appointed hour, gathered about her shrine, aglow with lights and flowers? Why not add a fervent memento for a sick person in the family, in the neighborhood, in the parish? It takes but a few moments of thoughtful, devout remembrance, but Our Lady of Guadalupe will hear, even as she did the prayer of Juan Diego for his favorite uncle.

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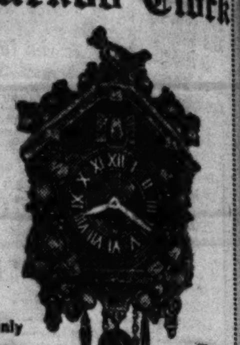

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ADDRESS

Pope Pius Cautions

Use Of 'Rhythm' Must Not Be Abused

The following is the fourth part of the address delivered by Pope Pius XII to the Italian Catholic Union of Midwives. It discusses moral problems affecting married life and has been called the most important pronouncement on marriage since the Encyclical "On Christian Marriage" by Pope Pius XI. Today's installment deals with the moral aspects of the so-called "Rhythm Theory."

THERE is the serious question today as to whether and how far the obligation of ready disposition to serve motherhood can be reconciled with the ever more widely diffused recourse to the periods of natural sterility (the so-called agenetic periods of the woman) which seems to be a clear expression of the will contrary to that disposition.

It is rightly expected that you be well informed from the medical point of view about this theory and of the progress that is likely to be made in it. It is also expected that your advice and aid be not based on popular publications but founded on scientific objectivity and the authoritative judgment of specialists in medicine and biology. . .

There are two hypotheses to be considered. If the carrying out of this theory means nothing more than the couple can make use of their matrimonial rights on the days of natural sterility too, there is nothing against it, for by so doing they neither hinder nor injure in any way the consummation of the natural act and its further natural consequences.

It is in this respect that the application of the theor of which We have spoken differs from the abuse already mentioned which is a perversion of the act itself. If, however, it is a further question—that is, of permitting the conjugal act on those days exclusively—then the conduct of the married couple must be examined more closely.

Here two other hypotheses present themselves to us. If at the time of marriage at least one of the couple intended to restrict the marriage right, not merely its use, to the sterile periods, in such a way that at other times the second party would not even have the right to demand the act, this would imply an essential defect in the consent to marriage, which would carry with it invalidity of the marriage itself, because the right deriving from the contract of marriage is a permanent, uninterrupted and not intermittent right of each of the parties, one to the other.

On the other hand, if the act be limited to the sterile periods insofar as the mere use and not the right is concerned, there is no question about the validity of the marriage. Nevertheless, the moral licitness of such conduct on the part of the couple would have to be approved or denied according as to whether or not the intention of observing those periods constantly was based on sufficient and secure moral grounds. The mere fact that the couple do not offend the nature of the act and are prepared to accept and bring up the child which in spite of their precautions came into the world would not be sufficient in itself to guarantee the rectitude of intention and the unobjectionable morality of the motives themselves.

The reason for this is that marriage obliges to a state of life which, while conferring certain rights also imposes the fulfillment of a positive work in regard to the married state itself. In such a case, one can apply the general principle that a positive fulfillment may be omitted when serious reasons, independent from the good will of those obliged by it, show that this action is not opportune, or prove that a similar demand cannot reasonably be made of human nature.

The marriage contract which

Continued on page 11

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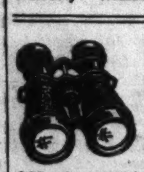

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Calumet Serra Club Hears Bishop Cousins

Whiting—Members of the Calumet Area Serra club entertained their wives at a "ladies night" meeting on Thursday, November 29, at St. John's Panel Room, here. The Most Rev. William E. Cousins, D.D., Auxiliary Bishop of Chicago spoke to the group on the "Responsibility of the Laity in Catholic Instruction."

The first inspiration of good living must come from the home, Bishop Cousins said. The Catholic schools in and of themselves can accomplish nothing if the parents fail to provide the kind of home that will give their children an opportunity to take their place in the world and accept the responsibilities of life as their generation comes of age.

The Bishop emphasized the untold good of family prayer in accomplishing this end, and cited the family rosary crusade as an outstanding example of helping to build a firm foundation in the home. He urged members of the Catholic laity to become better informed about their Church and not to be caught off guard by catch phrases such as "separation of church and state."

One cannot be a good Catholic and a poor citizen, Bishop Cousins said. It is the duty of every Catholic to acquaint himself with the facts about this controversy. To know that the church of England has an ambassador at the Vatican, that out of the 37 countries represented at the Vatican, five are countries with state religions that are not Catholic.

Catholic laymen should be leaders capable of answering questions about their faith in a calm manner, Bishop Cousins said. It devolves upon each of us to know more about our faith because through it we become closer to God.

The Serra Club of the Calumet Region is composed of Catholic business and professional men throughout the area. Its purpose is to foster vocations and assist in the education of young men for the priesthood, and to further Catholicism through enduring friendships among Catholic men. The club meets for lunch on the first and third Thursdays of the month at the St. John Panel Room.

St. Francis Xavier Burial Site Off China Unattended

Hongkong —(Radio, NC)— The "Chapel of the Tomb" that marks the first burial site of Saint Francis Xavier on Sancian Island off the South China coast lies desecrated and unattended today. Communist commissars from North China six months ago drove the two Catholic priests from the mission where tradition says the great modern apostle died of fever in a reed straw hut at the dawn of December 3, 1552.

Sancian Island, a symbol of missionary hopes and sacrifice, lies some 60 miles below the Portuguese port of Macao but the iron curtain of communism has sealed off all contact with the outside world.

Fort Wayne C.W.V. Post Installs Officers

Fort Wayne—The installation of officers for the Catholic War Veterans, Precious Blood Post 679, was held at the church of the Little Flower in Waynedale, for Commander Paul Deininger, First Vice Commander Don Tobin, Second Vice Commander Albert Deininger, Adjutant Richard Till, Treasurer Art Garringer, and Chaplain Fr. Schoudel.

An auxilary will be formed in the near future for all mothers and wifes of the Catholic War Veterans. The big Gala Christmas Party this year will be Dec. 18th Tuesday night at 7:30 p.m. at club rooms at the church of the Little Flower in Waynedale.

Archbishop O'Hara Welcome In Ireland

Dublin —(Radio, NC)— Great pleasure was expressed here over the appointment of Archbishop Gerald P. O'Hara, Bishop of Savannah-Atlanta, as Apostolic Nuncio to Ireland.

The prelate is assured a big welcome by the Hierarchy, clergy and laity. Archbishop John McQuaid of Dublin has sent Archbishop O'Hara a congratulatory telegram.

STUDENT-PRODUCED PAGEANT—Marian Schultz of Mishawaka (center) as Florence Nightingale receives the final touch of approval from Thalia Britt of Marion (right) while Doris Koerner of Middlebury as Sister Helen looks on. The pageant, called "The Nurse: a Valiant Woman," was prepared and directed by nursing history students of Holy Cross Central School of Nursing, Saint Joseph's hospital, South Bend. It took place recently in the clinic-theatre of the hospital.

Fort Wayne N.D. Alumni Communion Breakfast

Fort Wayne — The annual communion breakfast of the Fort Wayne Notre Dame Club will be held Sunday, Dec. 9 at the Hotel Indiana.

The breakfast will be held following the 8 a.m. mass at the Cathedral of the Immaculate Conception and Richard Doermer will be in charge.

The annual Christmas party for the orphans at St. Vincent's Villa will be held Dec. 27 with Frank Johnson in charge.

The fourth Sunday in March has been tentatively set aside as the date for the annual Day of Recollection at Sacred Heart Seminary. William H. Middendorf is chairman.

The University of Notre Dame dinner will be held at the Chamber of Commerce April 21 with Edmund Smith, assistant dean of commerce at the school, as the speaker. Bernard Kearns is chairman.

The summer picnic and election will be held at Voight's Retreat in June with Richard Hartman and Raymond Hoffman as co-chairman.

Gilbert E. Powell Honored As Province Vice Supreme Master

New Albany—Southern Indiana and Kentucky Fourth Degree Knights of Columbus Assemblies honored Gilbert E. Powell, here, on his appointment as the newly appointed vice supreme master of the Hennepin Province.

More than 150 representatives of the Assemblies and their wives attended a banquet in Powell's honor November 29 in the New Country Club.

Harry G. Kitchin, Richmond, new master of the Southern Indiana Fourth Degree District, presented Powell with a gold sword on behalf of the order.

The Very Rev. Paul A. Deery, Vincennes, gave the principal address. William E. Zahn, Huntington, state deputy and Thomas G. Medland, Logansport, state secretary, represented the Northern Indiana District at the banquet.

Children's Bureau Head Warns On Outside Employment Of Mothers

Washington —(NC)— Because the number of mothers working outside their homes is steadily increasing, the country is facing "a real change in the way of life of many families," Dr. Martha M. Eliot, chief of the United States Children's Bureau, warned last week.

Speaking at a meeting of the American Public Welfare Association, Dr. Eliot declared the Children's Bureau agrees "that it is best that mothers of young children stay at home with their children whenever the strain of doing so does not outweigh the advantages," and added that in view of the current trend facilities for the day-care of children should be provided "and that these facilities be conducted in a way that conserves and advances the children's well-being."

Holy Name Speaker

Fort Wayne — Robert E. Meyers, who has been named Fort Wayne City Controller by Mayor-Elect Harry W. Baals, will be the principal speaker at a meeting of the Holy Name Society of St. Patrick's Church after the 8 a.m. Mass Sunday, Dec. 9. The breakfast meeting will be held in the Lyceum.

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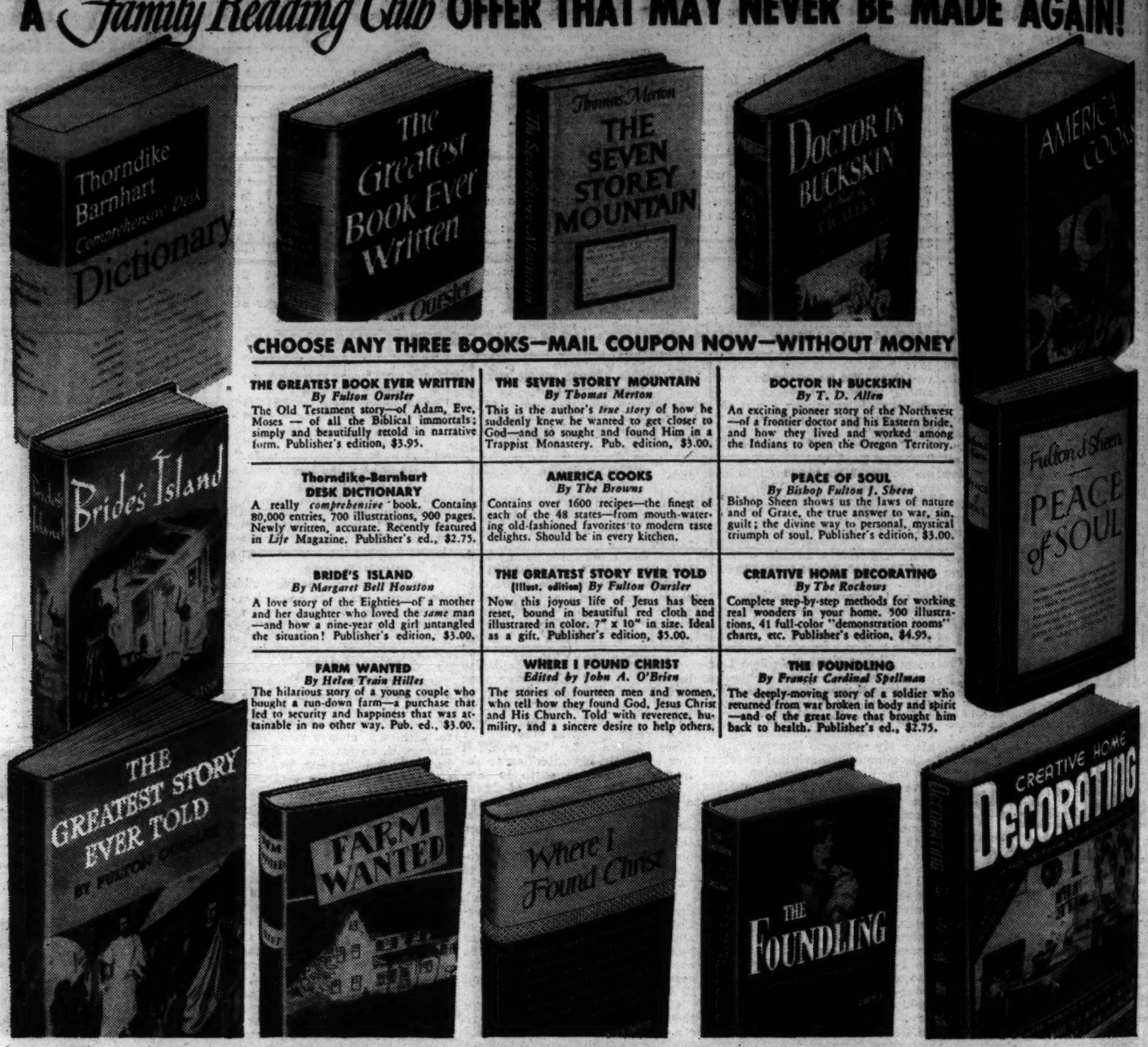

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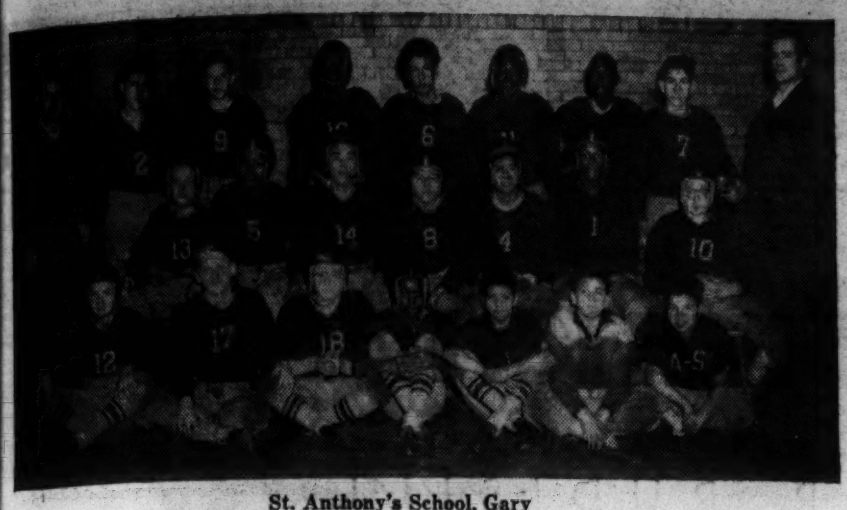
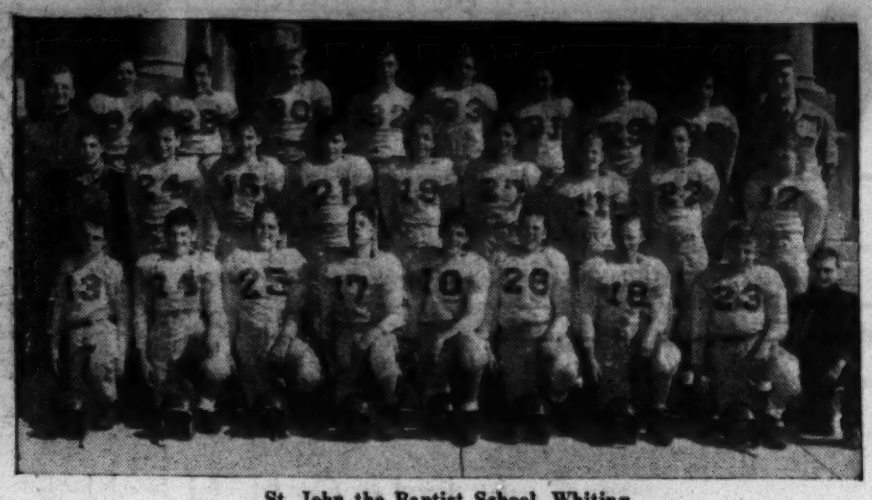
Gary And Whiting Cop C.Y.O. Football Crowns



St. Anthony's School, Gary



St. John the Baptist School, Whiting

St. John the Baptist school, Whiting, took the Inter-City C.-Y. O. grade school football title when they defeated St. Mary's school, East Chicago, 19-7. St. John's was undefeated but once tied for the season.

St. Anthony's school, Gary, undefeated, untied and unscored upon, copped the Gary C.Y.O. title.

The players on the St. John's team are: front row (left to right), Damian Santay, Paul Stofcik, Michael Hmurovich, Joseph Chajmik, Norman Fech, Jerome Fedorko, Robert Ciesco, Thomas Ryan and James Miller, manager. Second row: Richard Powell, manager; Thomas Gregorovich, Robert Kanyur, Joseph Kapitan, James Jansky, Richard Companik, Allen Blocher, Gregory Tomko and Eugene Cieslak. Third row: the Rev. Edward Homco, William Bracas, Donald Kurcz, Richard Holman, Walter Polkinghorn, Dale Fech, John Koleszarik, William Companik, James Companik and Coach William Fech.

The St. Anthony's roster includes: front row (left to right), Albert Brazauski, Robert Kish, Mickey Krol, Donald Thompson, Paul Avila, B. Aguilar and B. Gutierrez. Second row: R. Kontor, R. Fayson, J. Miranda, Richard Sanchez, Tony Avila, William Smith and W. Krantz. Third row: Joseph Kasarda, manager; Robert Aguilar, J. Commandra, D. Wright, Jay Cuz, L. Cockrell, E. William and Joseph Santolino. Missing when the picture was taken are Robert Sosa, R. Alvarado and Bill Condron.

Sports Roundup

Decatur Whips Marion And Huntington Fives

Jerry Laurent

The Decatur Catholic Commodores registered their fourth triumph in a row last Friday night, chalking up an easy 55-30 win over St. Paul of Marion.

The Commodores were first to score in the contest and were out in front to stay. Marion stayed close to Decatur only in the first quarter which ended in a 12-7 score.

The Commodores then took command in the second stanza tallying 22 points of which Jim Wilder marked up 12. Decatur Catholic had the advantage of a 34-14 lead at the intermission.

The Commodores continued to run over St. Paul as they boosted the margin to 45-20 going into the final eight minutes. Each team racked up 10 points in the final quarter.

Jim Wilder of the Commodores took high scoring honors with 16 points.

The Commodores were also victors over the Huntington Catholic Ramblers last week in a hard-fought battle which ended in a 52-36 score. The rivals were nip and tuck until the final quarter when Decatur Catholic pulled away.

The Commodores were first to score in the initial period which closed with Decatur holding a 9-6 advantage. The Ramblers went ahead late in the second period, 16-14, but the Commodores dropped in four points to regain the lead before half-time.

The third period saw the lead change hands several times, with Decatur finally moving into a five-point bulge, 34-29, as they entered the last minutes. The Commodores pulled steadily ahead, taking advantage of Huntington's efforts to gain possession of the ball.

Again Jim Wilder paced the Commodores victory marking up 15 points, while Dick Shores was the whole offensive show for the Ramblers with 20 points.

South Bend Catholic Wins Opener 34-23

Bob Bradley

South Bend Catholic won its opener against St. Joe Catholic of St Joseph, Michigan, but lost its second game to the Dowagiak, Michigan team.

Catholic High had little trouble in downing St. Joseph, leading throughout the game which ended 34-23.

Al Wroblewski with 6 field goals and a free throw was high point man for the South Bend team. Jerry Dewey was close behind with twelve. Ives led the scoring for St. Joseph with four field goals.

In their second game, the South Bend Catholic cagers lost to Dowagiak 36-30 in a close game. Bill Springsteen of Dowagiak led his team to victory with four field goals and 3 free throws. Al Wroblewski was again high man for the Catholic team, with 8 points.

South Bend's chances were hurt when Ron Hosinski and Len Glon went out of the ball game on fouls.

South Bend Catholic's next opponent will be St. Mary's of Michigan City.

C.Y.O. Sports

Gary Basketball

Senior A League

Holy Trinity 42, St. Anthony 24.
St. Hedwig 43, St. Bridget (No. 2) 12.
St. Mark 37, St. Bridget (No. 1) 11.
Holy Trinity 44, St. Mary (Crown Point) 28.
St. Monica 46, Assumption 22.
Holy Angels 29, St. Michael 26.
St. Luke 29, Sacred Heart 27.

Senior B League

Holy Trinity 32, Holy Angels 22.
St. Mark 28, St. Luke 23.
St. Anthony 40, St. Monica 29.

Junior B League

Holy Trinity (No. 1) 25, St. Monica (No. 1) 3.
Holy Angels 31, Holy Trinity (No. 2) 7.
St. Anthony 22, St. Mark (No. 1) 6.
Sacred Heart 22, St. Mark (No. 2) 2.

Junior A League

St. Anthony 42, St. Luke 7.
St. Monica 25, Holy Trinity 26.
St. Hedwig 49, Holy Angels 17.
SS. Peter & Paul 27, St. Mary (Griffith) 12.
St. Mark 23, St. Mary of the Lake 19.

Girls League

St. Luke 36, St. Mark 15.
Holy Trinity 30, Assumption 15.
St. Hedwig 26, St. Monica 10.
Holy Trinity 24, St. Bridget 5.
SS. Peter & Paul 20, Assumption 16.

Fort Wayne Basketball

Grade School League

Cathedral 16, St. Paul 13.
St. John (Fort Wayne) 22, St. Patrick 10.
St. Joseph 28, St. John (New Haven) 23.
Precious Blood 20, Garrett 12.
St. Peter 42, St. Andrew 16.
St. Jude 36, St. Hyacinth 12.
St. Vincent 26, St. Mary 12.

Fort Wayne Dodgeball

Girls League

St. Mary 18, St. Vincent's Villa 17.
St. Jude 16, St. Jude 2.
St. Joseph 13, St. Hyacinth 5.
Precious Blood 12, St. Andrew 3.
Cathedral 18, St. Paul 3.
St. Patrick 7, New Haven 4.

State K. Of C. Net Tourney Planned For Jasper Feb. 9 And 10

Fort Wayne, Ind.—The sixth annual Knights of Columbus state basketball tournament will be held in Jasper, Saturday and Sunday, February 9 and 10, according to an announcement made here this week by James J. Wagner, state K. of C. athletic chairman.

Louis "Nip" Wuchner, of Jasper Council 1584, will serve as chairman of the tourney.

Fifteen teams participated in last year's meet in Indianapolis where the Vincennes Council five won the state crown.

The state bowling meet will be held in Marion, Ind., and takes place over the four week-ends of Feb. 2-3, 9-10, 16-17, and 23-24.

Gets New Cancer Grant

New York —(NC)— A grant-in-aid of $6,048 has been awarded to Dr. Ellis V. Brown of Fordham University by the U. S. Public Health Service to continue cancer research begun last February.

Dr. Brown, an organic chemist, is conducting a long-range program of injecting synthesized new compounds into rats, attempting to induce cancerous tumors. It is hoped his observations will aid in over-all cancer research.

PLAN NOTRE DAME FOOTBALL BANQUET—Smiles on the faces of the committee chairmen indicate a rousing good time at the annual testimonial banquet for the Notre Dame football team December 12 in the Notre Dame dining hall. Discussing the final arrangements for the banquet are these members of the Notre Dame club of St. Joseph Valley, sponsors of the affair. Seated: Bob Holmes, club president, left, and Paul Fergus, general chairman of the banquet. Standing, left to right: Jerry Claeys, program co-chairman; Joe Hannan, tickets and finance; Karl King, program co-chairman; Kurt Simon and Dan Youngerman, food and arrangements; and Bennie Sheridan, in charge of the pre-banquet party.—South Bend Tribune photo.

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CYO

FORUM

By REV. JOSEPH J. HENNES
Diocesan Youth Director

Christmas Charity

The general spirit of Christmastide is one of joy and happiness, of giving and sharing our joy with others. This joy stems from the knowledge that the coming of Christ to earth gave us our chance for eternal happiness.

"God so loved the world that He gave His only begotten Son, that those who believe in Him may not perish, but may have life everlasting." John 3:16.

Christ is then a symbol of the Charity of God. It is this Charity which united us with Him; it is by Charity that we become more Christ-like; it is this bond which holds all men together in the Mystical Body. **Charity is the True Spirit of Christmas.**

We're suggesting . . . a special practice of this virtue by CYO'ers . . . this Christmas.

CHRISTMAS BASKETS

For less fortunate families

We think that this is a service project which pays dividends to CYO'ers in three ways:

1) It brings them closer to God;

2) It makes them more Christ-like;

3) It gives them an opportunity to show their love of their neighbors.

4) It brings Christmas joy and happiness into the hearts of families who might otherwise not have a "Happy Christmas."

How to go about it:

a) Obtain the approval of the pastor for the project.

b) Find out from the parish records (or even a social agency's files) the names of families who would welcome help, especially those with children.

c) Outline the ways in which your group can help.

We know that this is a large order for teen-agers to handle. But it can be done if

1) A collection should be made among the young people, their families and friends, to round up serviceable clothing. All articles should be cleaned then ironed, with missing belts and buttons supplied.

2) Toys should be collected and repaired — a coat of paint works miracles.

3) Groceries can be purchased on a "share the cost" basis. Prepare a substantial list which is then cut into strips. Each CYO'er selects one and furnishes that item. If perishables are included, they can be bought at the eleventh hour.

4) As for housecleaning and repair work, Father Moderator can take the volunteers to the houses and introduce them. Then the family can go to confession while the young people work and baby-sit at the same time.

5) On Christmas Eve, food, presents and the tree (if possible) are delivered by caroling CYO'ers. Then your teenagers will have their reward, in the happy faces before them.

Charity in action — means the Charity of Christmas — every day of the year!

St. Francis Senior Listed In 'Who's Who'

Fort Wayne—The name of Terry Hisey, senior at St. Francis College, is included in "Who's Who Among Students in American Universities and College." She is the daughter of Mr. and Mrs. Claude Hisey, Gary, and is a graduate of St. Mary's Academy of Prairie du Chien, Wis.

Miss Hisey is editor of the college magazine, "Alvernian," and vice-president of the Fort Wayne Region of the National Federation of Catholic College Students. Selection of students for listing in the publication is based on scholarship, citizenship and participation in school activities.

Spiritual Bouquet To Be Presented To Fr. Cavanaugh

Notre Dame — The greatest spiritual bouquet in the history of the University of Notre Dame is shaping up as a tribute to the Rev. John J. Cavanaugh, C.S.C., who currently is in his final year as president of Notre Dame.

Sponsored by the Notre Dame Alumni Association, the alumni and their families are offering Masses, Communions and prayers for the success of Father Cavanaugh's administration, already one of the outstanding periods of progress in the school's 109 year history.

The bouquet is scheduled for completion on Sunday, December 9, the 14th Annual Universal Communion Sunday of the Notre Dame Alumni Association, when alumni, their families and friends, receive Communion individually or with members of local Notre Dame alumni clubs throughout the United States.

The spiritual bouquet already offers Father Cavanaugh 3,927 Masses, 3,794 Communions, 5,526 Rosaries and (a special feature of the project) the prayers of the families of 39 non-Catholic alumni of Notre Dame. It is expected that these totals will be substantially increased before Universal Communion Sunday.

Translation Of Gospels From Original Tongues Completed By Canadians

Montreal, Que. —(NC)— The Catholic Association for Biblical Studies in Canada has announced completion of a translation from the original Greek and Aramaic of the Four Gospels by Canadian scholars.

This is the first time such a work was undertaken and completed with annotations by Canadian students of the Bible. The work took six years and has been issued in a popular edition of 320 pages replete with illustrations including reproduction of many works of religious art.

It was in 1944 that the late Rodrigue Cardinal Villeneuve, Archbishop of Quebec asked professors of Sacred Scripture in the various seminaries and scholasticates to undertake translation of the New Testament.

SCOUT FAMILY HONORED—W. H. Seifert, president of the Twin City council, Boy Scouts of America, at East Chicago, is shown presenting the Eagle Award, highest award in Scouting, to Hubert Kruzan, Jr., 15 years old, Mr. and Mrs. Hubert Kruzan, Sr., received the Scouters Award for their contribution to Scouting and Joseph Kruzan, 17 years old, already an Eagle Scout, was honored with the Bronze Palm. Their younger brother, John, 9, a Cub Scout, looks on with John Fox, chairman of awards at the recent Court of Honor. This was the first time in the history of East Chicago Scouting when an entire family was so honored. The family is a member of St. Mary's parish.

St. Joseph's Musical Groups To Present Christmas Festival

Rensselaer—Four student musical organizations will participate in the annual admission-free Christmas Music Festival Wednesday evening at eight o'clock in the St. Joseph's College Theatre.

Appearing first on the program will be the college glee club and the seminarian choir, both under the direction of the Rev. Lawrence Heiman, C.PP.S. After presenting several numbers independently, the combined choruses will join in the finale singing the Offertory of the First Mass of Christmas, "Winter Wonderland," and several Christmas carols.

New to the music festival will be a choral group from the Calumet Center, Hammond extension division of St. Joseph's. This chorus will sing "The Christmas Song," "Twelve Days of Christmas," and will combine with the college glee club to present "Emmanuel."

The Rev. Clement Kuhns, C.PP. S., will direct the band in the second half of the concert. The program includes, "Strike Up the Band," "Syncopated Clock," and other numbers in addition to several instrumental solos.

The band will conclude its portion of the concert with a medley of Christmas tunes.

Sadie Hawkins Dance 'Genu-Wine' Success

Gary—Not only have the youths of the Gary Alerding Settlement House selected a Daisy Mae and Lil Abner at their recent Sadie Hawkins Orchestra dance but a Mammy and Pappy Yokum as well. Music was furnished by the Kenosha Corn Huskers. In charge of the dance which was a terrific success were: Betty Hronec, Mary Mancilla, Bernie Wisner and John Kasarda.

Crowned as Daisy Mae and Lil Abner were Joan Fillmon and John Christian. As their prize they received passes to all the Gary Alerding Settlement House dances until June 1952. The Mammy and Pappy Yokum honors went to Mrs. Ann Lakatos and Mr. Thomas Guernsy. "Mammy" received a "genu-wine" corn-cob pipe while "Pappy" got a one foot long "El Roppo Ceegar."

TWO CLASSICS PRESENTED—J. Robert Dietz (with cane) plays Arnolphe, while Diana Shane (center) is Georgette, and William Kearns, Alain, in this scene from Moliere's comedy, "School for Wives" which was presented at St. Mary's College Notre Dame, by Players, Inc., of the famous Catholic University drama department. The Moliere comedy, along with Shakespeare's "Twelfth Night," were also presented in Washington Hall on the Notre Dame campus.

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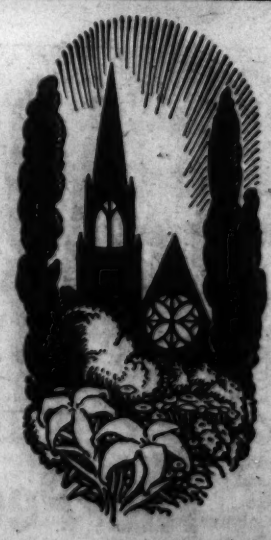

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